A brieſe treatiſe concerning the burnynge of Bucer and Phagius, at Cambrydge, in the tyme of Quene Mary, with theyr reſtitution in the time of our moſte gracious ſouerayne Lady that nowe is. Wherein is expreſſed the fantaſticall and tirannous dealynges of the Romiſhe Church, togither with the godly and modeſt regimēt of the true Chriſtian Church, moſt ſlaunderouſlye diffamed in thoſe dayes of here ſye.

Tranſlated into Engliſhe by Arthur Goldyng.

Anno. 1562.

☞ Read and iudge indifferently accordinge to the rule of Gods worde.

¶ Imprinted at London in Fletеſtrete nere to ſaynct Dunſtons Churchs by Thomas Marſhe.

IF causeles anye yet do doubt, whether the wi lye Papistes be the lõg forzetold and looked foz Antechzistes: to theyz oft confuted doctryne, let him ioyne the iudgement of theyz dãned dedes. And discerne that theyz faith, (whose iustification they iustly flye) by the filthines of theyz frutes. Which reason, was whilom among them of such forze, that in stede of dis pzouing doctrine, they curiously sear thed others innocent liues, as blame lesse them selues. Not fearing (as the abhominable harlotte, who vpbzay ded her chaste neyghbour with her owne shame) most impudently to ap peache others of vnhoneft life, where thẽ selues are so staynd with al kinde of vncleannes, as but foz that shame lesse dissemblinge, which serueth thẽ to so many mischieues, theyz consey ences would euen in theyz blushyng faces, crie ỹ contrary to theyz shame lesse wozdes. Neyther minde I by a fewe to defame them all, oz by a ral

call noumber to stayne the best, but euen with historical sincerity, to propose the paterne of the perfectst, that as the iudgemente is like of thinges alike, so much more plainelye mayst thou deme, what the rascal rable be, when the best be such. So wilye in worldly affaires, arguinge their ignoraunce in spirituall: So dissēbling in al their dealing, cloking (not cancelling their crimes: So cruell vnder colour of disguised mercye; So farced with fables for fatherlye doctrine, Suche deluders euen of the learned vniuersity, as though forgetting him whō no mā may deceiue, & measurig religion by worldly estimation, they had madlye proposed dissembling deceyt the end of theyr lewd profession. yf they thē whom the simple sort had vainly in such admiration, so deluded our expectacion, euen in that time, when both theyr wittes & learnings chiefelye flourished, & power wanted not to assist their wordes: if thē I say those yelded such rottē frutes of their great conceyued hope, alas what is

to

to be loked for, eyther of the same yet liuinge, (crueltye the mightiest bulwarke of theyr doctrine wanting:) or of the rest, whō neither wit nor worthines hath raysed either to so learned iudgement, or to so graue report For to ouerpasse the rest, (againste whō, theyr causeles pitied state bids sparelye to speake,) who worshipped Ormanet any lesse thē a liuig saint? who estemed him otherwise than the angel that should disclose the secretes lodged in the cardinals brest, whom they knewe to be enspired wͤ that romishe owlishe doue? So hath honor & reuerēce, long since swerued frō that vprightnes of life, whereto Philosophye at the first linked it: & ward cōtented to be the mate of power, & the meede of the monstruous beaste of many heades. But shall our good opinion of theym growe wyth theyr iust deserued woe? Or shall we conceyue more of thē vnarmed, whome the dreadfulst tormentes of fier & famine could not proue soūdly learned?

Or

Or shal we deme, that rusty corners yet shroude others, that could speake muche more? O let vs not be more wittye, to proue them eyther learned or godly then themselues are able. And thou O Reader, as the readyng of this litle treatyse shall often moue the to rue the miserye of the times, wherein they were rufull: so if prosperity haue not wholye blunted the prickes of vertue in thee, they shall stirre the alyke, to the consideration of these happy yeares, wherein, they are not onelye lothed, sorowed, and mourned, but euen hated, detested, and condemned. Wherein so appeares the filthe of those wicked Mercauntes, as yet euen after tombe, and fyer, flourythe the ashes & fains of theyr weake foes: Theyr beggery nowe appearyng so beastly, by theyr fal, as wonted is the death of the deceyuinge better to descrie his manye deceytes, to the greate losse & wracke of his creditours. If you thinke it deserueth not the name of an history, for that pertiallye (perhaps in thy opinion

pinion) the guiltye are touched; consider to whom it was forbidden to write ought vntruly, from him was not exempted the causes and reasons of thinges disclosed, to nippe the euil and prayse the good. Vnlesse thou wilte forbid him to thinke of eyther parte what it deserueth, or what he thinketh to speake. The fyrste of the whych as thou canst not forclose me, so the other the benefite of the tyme graunteth me. In the which to couer my iust affection, what impiety wer it? Wherfore wishing the fauorably to weygh my frendly meanyng in al poyntes (syth what so euer I dyd, I was enforced in respecte of common commoditye to do) I remyt the to the perusinge of my doynges, with such fauorable iudgement, as is due to well meaning, though it wante expressing.

Cardinall Poole, thre yeares after his returne into Englād, hauyng somewhat wythdrawen hys mynd from other affaires of the realme, and hauing in all poyntes established the Romishe religion (the which a certaine yeares past, during the time of king Edward the .vi. was clerely abolished, and worne out of custome) began to haue an eye to the vniuersitie of Cambrydge, the which it selfe inespecially semed to haue nede of reformation out of hande. For he thought it should be to no purpose, to bestowe his trauaile in purginge the residewe of the bodye, if he left that parte still infected with maladies & diseases, frō whēce al other members should fetche their strength and nourishemēt.

Thenqui-
sitours.

To perfoyme this charge, were chosen Cuthbert Scot, not long before consecrated bishoppe of Westchester, Nicolas Ormanet, an Italian, Archepryeste of the people of Bodolon, in the dyocesse of Ueron, professed in both the lawes: Thomas VVatson, elected bishop of Lincolne: Iohn Christoferson, elected byshop of Chychester: and Henrye Cole Prouoste of the Colledge of Eton. There was good cause whye the matter was inespecially committed to these persons. For as touchinge Ormanet, it is well knowen, that he was a man of muche estimation wyth Julius the thyde at that tyme bishop of Rome, whose businesse they dyd sitte vpon in this Commission, and that for the same purpose he was appoynted to

coms

come into Englande wyth Cardinall Poole, bycause that without his knowledge, (as in whō he put his chyefe trust and confidence) the byshop would haue nothynge done, that was of any importance or weyght.

The residewe were sent thither eyther for experience in matters of thuniuersitye, or els they seemed of all others most meete to be put in trust with thandlynge of that case, because they were taken for moste stoute Champions, and earnest defenders of the Romyshe relygion, and of thinges appertaynynge to the establysheimente of the saine.

Some were of opinion that Scot, VVatson, and Chrystophorsonne, (bycause there was grudge betwene thē and diuers

of thuniuersitie, at whose hãdes they thought them selues lately before to haue receyued displeasure, and that nowe time and occasion serued to be reuẽged vpon them as they listed them selues) busily procured this iourney of theyr owne heades.

A Citacion sent before.

These persons thus appoynted, (in the meane while that they were addressing them selues to theyr iourney,) sent theyr letters before to Andrewe Perne, Vicechauncellor of thuniuersitye for that yeare. Commaundyng him to warne all the Graduates of thuniuersity in theyr name, to be present the .xi. daye of Januarye betwixt eyght and tenne of the clocke, in the church of Saynct Marie the virgin. (The same is the place of resorte, when there is any common assembly or meeting

ting of thuniuerſitie, beinge not farre diſtante from the market place of the ſayd towns of Cambridge, whither al men are ſommoned, if at anye time there be any common prayer, or Suffrages to be made, or if there be any man that hath ought to ſaye in open audience.) Willing him ineſpecially to be there him ſelfe in a readineſſe, and moreouer to admoniſhe all the reſidewe to whoſe charge it belonged, that they ſhould ſearche out all Statutes, bookes, Priuiledges, and monumentes, appertaynyng to thuniuerſitye, or to anye of the Colledges, or finallye to anye of them ſelues: and there to preſent the ſame before them at the day appoynted, and euerye man to appeare there perſonally. For they would not faile, but be ther

at ỳ same time, to laye before thē such thinges as should seme necessarye to this charge of reformīng the vniuersity, & further to geue charge of al such things as should seeme most for the profite and behoof of the same, togither with such thinges as were to be done on theyr part, according as shold seme most agreable to the decrees of the Canō law. These letters the Vicechauncellor caused to be set vp in places cōuenient. This reformatiō was loked for certaine monethes before.

The disquietnesse of thuniuersitie vpon the tidinges of the reformacion.

But now whē it was once certainely knowen ỳ it should be indede, euery mannes minde was marueilously moued. Some greatlye reioyced that the tyme was come, wherin thei thought they might frely not only speake but also do what they listed against their aduersaries, which

before times had reiected the ba bles of ẏ romishe bishop. Other some perceiuing in what peryll they stoode, looked narowlye a- bout them, how to winde them selues out of the briers. Many sought the good wil & frendship of such as were knowen to be in fauour with the terrible cōmissi- oners. Other certaine made thē selues giltie, & desired forgiue- nesse of them, at whose handes they thē selues had takē wrong before. There were also diuers to be founde, which in time past counterfeited to be very earnest embracers of the true doctryne, but in their liuing and conuersa cion had greatly defaced it, ap- plyinge to theyr owne fleshelye lustes, the liberty that appertay- neth of ryghte to the spirite, so that they thoughte it lawfull to do what they listed.

These men supposed there was no way but one to purge theym selues of theyr misbehauiour, namely if they became accusers of those whose frendshippe they had erewhiles embraced, And to thentent to make men beleue that they professed the Romishe religion frō the bottom of their hartes, & to currye fauour with the Commissioners, they promised to take vpon them the order of priesthod without delay. For they knewe the Commissioners would like that very wel, which already were in such wise minded, that as they woulde withholde no man from that order, that would offer him selfe therevnto: so would they by all meanes endeuor to bring euery man thereto, that was anye thinge wittye or learned.

We sayde at the first, that the Cardinall thoughte the Vniuersitye to haue nede of reformation. The reason why he should thinke so was this: eyther because the same of long continuaunce since anye man coulde remember, had cast of the yoke of the bishop of Rome, and cleaued to the wholsome doctrine of the Gholpell, which is falsely diffamed of heresye: or els by reason that both for the late schisme not yet worne out of memorye, and for the doctrine of Martin Bucer who not longe before openlye in the sayde Vniuersitye interpreted holy scripture, they sawe so manye so sore corrupted and spotted with this infection, that (euen as when a fyre is spredde into a towne onles spedie remedie were adhibited out of hand) it

The cause why the reformatiõ was taken in hand.

(it were not possible by all lykelihod) to quenche it many yeres after. And it was to be feared (if it were not looked to in time) least (as it commonlye commeth to passe in bodies diseased) thys mischiefe should take roote, and by litle and litle infect al the mẽbers next vnto it which yet wer whole and sound.

The comming of the Inquisitoures, and of their entertainmẽt.

This was the yeare of oure lord. 1556. To thentẽt therfore to make a salue for this sore, the Cõmissioners of whõ we spake before, came vnto Cambrydge the ninth day of January. As they were yet on their iourneye not farre from the towne, diners of the maysters and Presidentes of the Colledges, mette them and brought them courteouslye, first into the towne, and after to their lodging. They

were

wer enterteined in Trinitie col-
ledge by John Christoforson
maister of the same house, & late-
ly before elected bishop of Chich-
ster. Some were desired to one
place, & some to an other, as ther
was occasion, either to do theyr
duties, or to shewe their good
willes. Cole to the kynges Col-
ledge, & Watson to S. Johns.
But whether it were for thac-
quaintaunce of Christopherson, or
for ỹ largenes of ỹ house, (which
forasmuch as it was able to re-
ceiue thē al, semed therfore most
mete & conuenient to take theyr
conferens in, & stoode wel for all
cōmers to haue accesse vnto thē)
they al tooke vp their lodginges
there. At their cōming thither an
oracion was made by a felow of
the house, who in the name of al
the rest w̄ long protestation de-
clared ỹ they were most hartely

An oracion gratulatory at theyr commyng thyther.

welcome thither: & that he and his felowes gaue theym great thãkes, that it had pleased their lordshippes to haue so good opiniõ of thẽ, as to chose their house inespecially to lodge in, wherby they had both encouraged them to stande in hope of some further beneuolence towardes them, and also done great worshyp to theyr Colledge by theyr beinge there: Wherfore they shoulde looke at theyr hande againe for as muche duetye and reuerence, as lay in their power to performe. Watson made answere, that this forward & earnest good willes and minde of theirs in doinge suche curtesye, was righte thankefullye taken, both of him and his, exhortynge them to continew stedfastlye in the same, & to procede also whẽ

nede

nede should require: For it was so farre frō any of their thoughtes, to stoppe them in this theyr race, ẏ they would rather haste thē forwarde to runne through more spedily, being not without good cause perswaded to conceiue good hope of their beneuolēce towards thē: in almuch as they would do for them, whatsoeuer might tourne to theyr profyte and commoditye.

This daye, forasmuche as it was towarde euening ere they came, and the sunne was going downe, was nothinge els done. The next day being the tenth of Januarye, they bestowed in recreating them selues after theyr iourneye, and in settinge other thynges at a staye. Neuertheless to thentent the same should not escape altogither withoute doing

doing of somewhat, they interdited the two Churches, namely S. Maries where Martyn Bucer, and S. Michaels where Paulus Phagius lay buried.

Saynt Maries and S. Michaels enterdited.

These men were deade a good while before. Paulus Phagius had scarce yet shewed the profe of his witte and learning when he departed to God. Bucer liued a few yeres after. Durig which time somewhat by writing, but chiefly by reading & preachinge opēly (wherin thold man beyng painful in ỹ word of God, neuer spared hī selfe nor regarded his health) he brought all mē in such admiration of him, ỹ neither his frendes could sufficiently prayse him, neither his enemies in any point finde fault vō his singuler life & sincere doctrine. A most certaine token wherof may be his

sumptuous

sūptuous buriall solēnized wō so great assistēce & gladnes, of all ẏ degrees of thuniuersitie, that it was not possible to deuise moze to the setting out & amplifyinge of the same. The whole maner & ozder of the doing wherof, being writtē by Nicolas Carre a learned man, in a litle treatise to the right wozshipful sir John Cheke knight, wō an epistle ful of cōsolatiō as concerning his departure added thereunto, was sent vnto ẏ renoumed clerke Peter Martir thē abiding at Oxford. From the burial of Bucer and Phagius vnto ẏ cōming of these cōmissioners wer passed about .iii. oz .iiii. yeres moze oz lesse. And from the time ẏ that blessed king, king Edward ẏ sixte deceased, vnto that daye, the priestes neuer ceased to celebrate theyr Masses, and all

other

other kinde of Ceremonies in those places, and that wythout scruple of conscience, as farre as men could perceyue. But after the time that these cõmissioners came thither, those thinges that before were accõpted for sacred and holye, began to be denounced for prophane and vnholye. For they cõmaunded ẏ all those assemblies that should hereafter be made for therecutinge of holy Ceremonies, should be remoued to the kinges Chappell, whyche is a place farre more stately thẽ all thother.

Now was come the .xi. day, in the whiche the Vicechaunce-lour of the Vniuersitie, with the maysters and Presidẽtes of the Colledges, and al other the gra duates of euery house, were cõ-maunded to appeare before the

sayd

layd Commissioners. They assebled in great number to Trinitie Colledge: where (as we tolde you before) they were all lodged, geuinge attendaunce to bringe them whether so euer it should please them to go, accordyng as it became them to do. There John Stokes common Oratour of thuniuersitye, one of the popishe superstició (for none other but suche in those dayes might be promoted to any worshipp) made an oratiō in the name of all the rest. And whereas he had certaine articles to entreat vpon appoyncted to him before by the byshop of Westchester, and thothers, he talked muche of thuniuersitye, muche as touchyng them, and many thinges also of the religiō in times past, whyche had bene almost euerys

mannes matter to entreat of, in euery oracio, & in euery sermon.

First of all he said that thuniuersitie, whyche in lookinge for theyr comming had ben a while disquieted, beyng nowe by their presence greatly refreshed, was very glad to beholde theyr countenaunce. In token wherof, the whole vniuersitye, with all her studētes was come out by heapes to welcome thē: & al the houses in Cambrydge with their studentes of all degrees were assēbled togither in that place. For whose certain & tried good willes in that behalfe, he durst take vpon him as in the name of thē all, to warrant theyr honoures, that euery one of them seuerally and al in one accorde generally, did with earnest desire and willing

linge hartes, greatlye reioyce at theyr commynge thyther. For they were all fullye perſwaded, that the buſineſſe whiche they went in hande wyth, ſhould be profitable to the redreſſe of the vniuerſitye, and that in a matter ſo neceſſarye to the ſaluacion of all men, no trauaile nor paynetakynge ſhould on theyr part be forſlowed. To the confyrmation of whyche opinion, he ſayde he was able to alledge manye proofes, howebeit he woulde let paſſe all others, and touche none but thoſe thynges that were ſo annexed to the matter that they had in hande, as by no meanes they might be well wdrawen or ſeperated frō it: which thinges were in nounber certayne and determinable, but in effecte and

working infinite: insomuch that it passed any mannes power to entreat of them at the full. Neuerthelesse, he desyred theym to geue him the hearing paciently, whiles he made a bryefe dyscourse of the same. Hereupon taking a new occasion to talke, he began fyrste with Cardynall Poole, saying, that he had restored the religion troden vnder foote, he had vndershored the common wealth readye to fall downe, he had brought agayne (as it were out of exyle) the decrees and lawes of oure forefathers, well nye abolyshed and worne out of memorye. This Poole, this worthye Englysheman, our true Moyses, was the authour of this commission, frō whose most excellent hyghnesse as from a moost plentifull wel-

spring

spring of all vertues, innumerable commodities had flowed into all partes of this his natyue countrey. For the whyche one bond of alyance, albeit the Universitie had sufficiente cause to conceyue good opinion of hym, forasmuch as he was of the bodye of the same publyke weale: yet was there an other more inward bond, whereby his grace and they were most streytly linked together. For the last yeare past he had taken the same most gently into his graces protectiō, assuringe by his letters, ẏ as he had takē vpon him frely to kepe it, so also woulde he mainteyne and defend the same in such sort that not onely thincommodities (if there were anye that myght hinder theyr studyes) shoulde be remoued, but also wold further them

them in all thinges, that myght redound to the garnishing of the vniuersitye, or wherby the dignity & estimaciō of the same might most be aduaunced or encreased The which thing had both here tofore established their hope, and nowe also brought thē into that belieke, ỹ they must nedes thinke all his graces gētlenes, to be cōueyed together into this one visitacion: In the which they loked for all such thinges at their handes, as the tender loue of theyr most godlye Chauncellour, passing farre beyōd the cōmon charitie, had peculiarlye promised to thuniuersitie as his warde & fatherles Orphan. He wished that the Cardinal him selfe had bene there at the same instant, if it might so haue come to passe, without hinderance to the com-

mon

mon welth: to thentente ẏ wyth his owne beames, & with ẏ clere light of true religion, he myghte haue illumined his vniuersitye now putting vp her head out of the depe night of darkenesse. Agaynst the which wyshe forasmuch as the common vtility did repugne, by the which the moste holy legate of the sea apostolicke was letted from beinge present hym selfe, he had wisely appoynted thē his deputies, whose natures for their wisedome, whose personnes for theyr worthinesse, whose willes by reason of theyr education, he thought most meetest for this purpose. Wherefore, he sayd he was able to auouche this one thing, according to the truth, & according to ẏ thoughts of all that were there presente, thei were euen ẏ very same men, whose

whose religion they all loued, whose vertues they honoured, whose good wil, fayth, and aduice, they all called vpon to the common sauegard of them all. For after the time that through the singular and moste excellent vertue of the Cardinall Poole, we had ones in the common welth begonne out of the misty darkenesse of the times past, to behold the clere lyghte agayne, therwithal began we to fele also the most greuous euils of our age: with the which, being vndoubtedlye both infinite & most miserable, although we were before tymes ouerwhelmed, yet thignorauncе of our calamitye, was farre greater calamity thā the calamity it selfe. To the augmentacion whereof we were in his iudgement to be compted so

muche ẏ more miserable, in that being tossed in so troublesome a tempest, we perceyued not that we were ones moued, and that beinge oppressed wyth so greuous a malady of the conscience and of heresye, we felte not our mindes one whyt diseased.
For nedes must that disease be very daungerous, which wythout feling of payne wasteth and consumeth nature, & oftentimes bringeth men to theyr graues ere they thinke thē selues sicke. Wyth suche a kynde of dysease the vniuersitye was striken.
For whereas to other affayres and businesses, it was perchāce pollitique and witty ynough: yet in this case of Religion (by reason the head of the church, from whence al power of feling commeth, was maymed) it was become

some dul & without perseuerãce: vntil that about thye yeres past, the Godly clemency of our most holy father Julye the thyrde, hauinge compassion vppon Englande almoste starke deade, had engrafted vs againe into the Churche, and restored vnto vs both lyfe and feelynge: By whose helpe Britayne growing stronge and lustye agayne, doth nowe easely vnderstande, howe it hath escaped the vnauoydable peril of hell fyre. The whych the Vniuersitye doth nowe also clearely see, assuredlye beleuinge that there was neuer plague that lyghted vpon anye place, with the whiche this realme in this spoyle of religion & schisme, hath not bene moste miserablye punyshed and afflycted.

For

For it were a longe matter to rehearce, what a noumber of Monasteryes had bene raised, what a sorte of Goddes houses had bene spoyled, what pryestes had bene murthered, what noble men had bene put to death, what commotions and tumultes had bene rayſed by the Comminaltye, and howe sore the whole realme had bene empouerished: the which although they myghte happen vpon some other occasion, yet notwythstandynge for as muche as they were so greuous that they were able to oppresse, it was to be thoughte they were caste vpon euell persons and offenders, rather as a punyshement and vengeaunce, than as a tryall.

But

But by the way, if these thinges were graunted to be the dalyance of fortune, they had abiden more greuous hurts both of religion and conscience: as namelye that the feare of god and reuerēce of his saintes together w̄ theyr altars, were vtterly banished, the virginal vow of priests brokē into lust and lecherie, the minds of mē cast īto such a dead slepe, that no Ceremonies were able to wake them agayne, the hartes of mē (through variety of opinions) so diuersly drawen, & so disagreable wyth thē selues, that they were wrapped in innumerable errours. Among the which there were chiefelye two welsprynges, of whose streames the vniuersitye confessed it selfe to haue tasted somewhat more then ynough, and with the taste

thereof to be well nye dronken. Whereof the first toke his begin ning of the violēt withdrawing of our selues from the vnitye of the catholycke church, a matter not vnlyke the battell of the mē= bers of a mannes body that me= nenius Agrippa rehearced in a taine ciuile dissention of Citi= zens: The latter, of thunmeasu= rable lake and filthye puddle of Wickleue, the whiche the nota= ble or rather the miserable dispu tacion amonge them touchinge the sacrament of the Altar, ope= ned and brought to light. As concerninge the truthe whereof many being wise in their owne conceytes, had determined eue= rye man according to his owne ymaginacion: Who folowinge the philosophers, (but not of the best sorte) thought theym selues

to

to haue brought no smal matter out of the scholes of Epicures, to the lyght of the Ghospell.

For those wordes that Chryste had spoken precisely, and without any exception, as cõcerninge the true and continuall presence of his body: the verye same they wrested, ẏ they iudged Christes wordes to be mayned & not of his owne speaking, if this word (as it were) being proper and peculyar to Epicures, were not added thereunto. And whereas Christen men should say playnly the body and bloud, they beynge now Epicures, must say figuratiuelye as it were the body, & as it were the bloud. Yet notwithstanding, forasmuche as it was no time as then to make manye wordes of thinges paste, he wished they mighte ones be condẽned

nedto eternal forgetfulneſſe, to thẽtent that ſuch as ſhold come after, myghte not be infected with that contagious maladye, Howbeit they were to be touched lyghtly, generallye becauſe that confeſſyon was wholſome to ſuch as had erred: perticulerly bicauſe the vniuerſity beynge thus wounded by the power & authority of the maiſter of manners, deſired by the ſalues of the ſayd mayſter of manners to be broughte vnto health agayne: promiſynge for her ſelfe and for hers to be ruled by diſcreſcion. For ſhe had by dayly preaching alreadye ſo reduced her Studentes to repentaunce, that theyr honours ſhould haue right good cauſe to thinke that they had without diſſimulaciõ returned to the wholſom religiõ, and

that

that therein by the diligent conuersacion of their life presēt, they would make amendes for their former misbehauiour. For bothe suche as were fyrste in this race proceded moste ernestlye in the same thynge that they toke vpon theym with so good willes, and also such as setting forth later, came to this gamynge as it wer in the after noon, did showe such infallible tokens of thalteracion of their mindes, that euē as they rashely and like vnskilful yonge men fell from the true religion: euen so they maye seme not to haue retired out of heresye, without ripenesse of yeares, and without stayed iudgement: all of them delyghtyng more in the religion newly restored, and so much longed for, than if they had continuallye had the vse of

it

yt and that it had not ben darkened for a tyme. Wherfore the vniuersitie humblye & vpon her knees fyrst & formest besoughte God of forgeuenesse, desyrynge him to graunt ẏ that day might be to ẏ preseruaciõ of the healthy of the sowles of all her inhabytantes, & to thestablishment of her publicke weale: And secõdly she made this peticiõ to their honours for her selfe, for hers, for al in general, & euery one seueral, ẏ vppon the vnfaimed amendmẽt of their lyues they wold vouchsaufe to pardone thoffences of times past cõmitted through error and ignoraũce. And that as cõcerning al other maters, they would of their high wisedomes and singular good will to ward her so determine ẏ eyther theyr Iustice might fynd their causes

good, or els theyr clemẽcy make them good. In both whiche doinges, the benefite shoulde be alike, whether they iudged thuniuersitye according to the ryghte and equity of her case, or for thabundance of loue absoyled it as innocent. In recompence whereof, all that were presente, promised to vse as muche modestye as might be in holy matters, to apply their learning diligently, continually to embrace and fauour the true religion, and neuer to put out of minde the remẽbrance of that good turne.

Thanswer of the Byshop of Westchester to thoracion of Iohn Stokes.

When he had made an ende of speaking, the byshop of Westchester aunswered thereunto, that they toke in good part, that thuniuersitye had made so open a declaration of her good wil towardes them: for the whych he

gaue

moſt hartie thãkes, deſiryng her
s perfourme in dede and in her
boꝛkes, the thynges that ſhe
ad ſo largelye pꝛomiſed of her
lfe in woꝛdes and communica
on: As concerninge theyꝛ good
ils, there was no cauſe to miſ-
uſt. Foꝛ their comming thither
as not to deale anye thinge
ughly wᵗ ſuche as fell to a nēd-
ent: but both the Cardinal him
ſe, & they alſo, were fully min-
d to ſhew fauoꝛ, deuiſing howe
bꝛing al things to peace & trā-
ilitie, deſiryng nothynge moꝛe
rneſtly, than that they whych
ue erred & gone aſtray, ſhould
ourne into the right pathe a-
yne. The right reuerend fa-
r the Lord Cardinall (whom
wyſhed to haue bene pꝛeſent)
ſhed the ſelfe ſame thynge
, deſyꝛynge nothynge ſo

much as he w̄ his owne hande
to sustaine & holdvp now read
to fal, or rather to raise vp alre
dye fallen to the ground thun
uisitie hys warde, for he glad
taketh vppon him the name a
Dutye of her Gardeyn, whom
it greatly greued ẏ thinfection
of ẏ tymes past had spred aby
so greuous diseases, that eu
thuniuersity it selfe was touch
with the contagious aer ther
For he wold gladlier haue co
thyther to visyte and to salut
thē to correct it, if the weigh
affaires of ẏ Realme wold ha
permitted it. But nowe seing
could not so doe, he had appo
ted this Comission, in the wh
he had assigned them to be
Deputyes, whych (for byca
they knew him to set much
by thuniuersitie) sholde exte

more fauour to it & (forbycause they them selues had bene there brought vp) wold the more earnestly embrace it. The chief matter that they came for, tended to this end, that such as had erred should confesse their faultes and returne into ỹ right way ageine for they were in good forwardnesse of healing, that acknowedged thẽ selues to haue offended. And therfore yt was wisely propounded on his part that he would not altogither excuse the faultes of thuniuersitie, nor of other men, but confesse & acknowledge the cryme, as ỹ ther were many thinges hadde nede to be corrected & amended. The cause why they wer sent thyther was to raise vp thẽ that were fallen, and to receiue into fauour such as were sory and wold amend,

wherein (if contrarye to they
erpectacion) they ſhould not be
able to do ſo muche w̄ ſome men
as they would: yet notwithſtan
dinge accordinge to their duetye
they would ſhew thē ſelues ſo di
ligēt for their part, as ẏ no lacke
might be foūd in thē. For it was
more openly knowen thā that it
could be denied, that many men
did diuers thinges of a froward
wilfulneſſe, & tooke ſtoutly vpon
thē wherw̄ as they were great-
lye moued & agreued (as reaſon
was) ſo they coueted to remedy
the miſchiefe. Againſt whom, if
any thing ſhould ſeme hereafter
to be ſtraitly determined, it was
to be imputed to their owne de-
ſertes, & not to the willes of thē.
Neyther ought ſuch as are hole
and ſound to be moued with al,
at the chaſticement of others:

For

Forasmuche as it perteined not only to the wiping out of ỹ foule blot whiche now sticked in thuniuersitie, but also to the healthe of manye others, that had taken much hurt by thinfectiō of thē. For their owne partes, they more enclined to mercy thā to rigor. Howbeit considering ỹ so greate diseases could not by gentle medicines be healed, they were driuen of necessitie to vse stronger. And yet if they woulde be contente to be broughte agayne to theyr right mindes, which thing they chiefly couete (for they wished ỹ al should amēd & be led by wholsom counsel) & would yet at lēgth ware wery of their errors, & in stead of thē frequent again ỹ auncièt customes of thē selues & of their forefathers, they might boldly loke for al kind of humanitie

nitie and gentleneſſe at theyr handes, in al this their buſineſſe of reformacion, which they had now entered & begō, requeſting no more of the vniuerſitie but to dooe as became them: which being parformed, he promiſed that their beneuolens, neyther in any publicke nor in any priuate parſones caſe ſhold in any wyſe be behynd hand.

A maſſe at the kinges Colledge

Theſe thiugs being finiſſhed they wer brought to the kynges Colledge by all the Graduates of Thuniuerſitie, wher as was ſonge a maſſe of the holy Ghoſt with great ſolemnitie, nothing wanting in that behalf ẏ might make to the ſetting forth of the ſame. In this place it was marked, that Nicolas Ormanet (cō monly ſurnamed Datarie) who (albeit he were inferiour in eſtate

estate to westchester beynge a Bisshop, yet was superior to thē al in Authoritie) while the masse was a celebrating, eft standyng eft sytting, and somtime kneling on his knees, obserued certaine Ceremonies, which afterward should be taken vp of al others: in the which as then he shewed example how all others shoulde doo. But of these thynges we wyl entreat more largely hereafter in place conuenient. From thens they attended all vppon the lordes legates to S. Marie Church, which we declared before to haue ben interdited. In the whych place, for asmuch as it was suspended, although no masse myght be soonge, yet ther was a Sermon made in open audiens by Pecocke in the latin tounge. The which being ended

Pecocke preacheth at S. Maries

the

The Citacion of the maisters of the Colledges.

the Vicechauncellour wyth the maisters of the Colledges, euery one in his order, were cited by order. There Robert Wrestle mayster of the kinges Colledge, a worthye olde man, both for his wisedome and his hoar heares, hearing his owne name recited next after the Vicechauncellors, sayd he was there present as all thother were, neuertheless for as muche as the reformacion of his house, was wholy reserued to the discrestion of the bishop of Lincolne, not onely by the kings Letters patentes, but also by graunte of confyrmacion from the bishop of Rome him selfe, vnder a penaltie if he shoulde suffer anye straungers to intermedle, he openly protested in discharge of his duetye, that oneles theyr Commission gaue them authoritie

Robert Wrestes exception.

rityе and iuriſdiction vpon that Colledge, eyther by expreſſe wordes or manifeſt ſence, he vtterly exempted him ſelfe from beynge preſent. This his exception they tooke all in great diſpleaſure: alledging that they were fully authoryſed for thorder of that matter by the Cardinall, oute of whoſe iuriſdiction, no place nor perſon was exempted: wherefore he had done euel to call into Queſtion their authoritie ſo wel knowen to all men. Weſtcheſter ſemed to be more moued at the matter then all the other. And that was bycauſe Bryſſye had a lytle before obteyned the worſhyp of that roome, euen vtterly agaynſte his will, and maugre his head, do the worſt he could againſt him. The reſt of the maiſters being cited, euery mã for a

while

while depted home to his owne
Inquisition at the comō schooles. house with commaūdemēt to be at the cōmon Schooles of the said vniuersitie atone of ỳ clocke of the same day. Whē ỳ degrees of thuniuersitie cōmonly called Regentes & not Regentes were assembled thither, they spent the rest of the day in reading ouer of Charters graunted to thuniuersitie by Kinges and Princes, in serching out of Bulles and pardons from the pope, & in perusing of other monumentes parteininge to thuniuersitie.

Inquisition at ỳ kinges Colledge. The next day folowing being the .xii. of January they resorted to the kinges Colledge to make Inquisition, eyther bycause the same for ỳ worthinesse therof, is chiefe & Soueraine of all the residewe, or els bycause that that house inespecially before

for all others, had ben counted tyme out of mynde, neuer to be without an heretique (as they terme them) or twayne. And at that present tyme, albeit ỹ many nowe alate, hadde withdrawen them selues from thens, yet they iudged that there wer some remaining stil. The order & maner how they wold be enterteined of euery Colledge when they shold come to make Inquisition they themselues appoynted, which was in this sort. They cõmaunded the master of euery house to gyther with the residew, as wel fellowes as scholars apparelled in priestlike garmentes (whyche they cal habites) to mete them at the vtter mooste gate of theyr house toward the towne. The master hym selfe to be dressed in lyke apparell as the priest when he

The maner of receiuing thinquisitours when they went to make inquisition.

he rauisheth him selfe to masse, sauynge that he shoulde put on vppermost his habit as the rest dyd. Thorder of their goinge they appoynted to be in thys wyse. The mayster of the house to go formost, next vnto him euery man in his order, as he was of degree, seniority, or of yeares. Before the mayster should be caryed a crosse and holye water to sprynckle the Commissioners wythall. And in theyr meetynge after the mumblinge of a fewe deuocions, they determined with this pompe and solemnitie to be brought to the Chappell. Many thought they toke more honour vpō thē than belōged to the state of man. Otherssome (forasmuche as at that tyme they not onelye pretended the iurisdiction of the Cardinall, but also represented the

The Commissioners represent the Pope.

the power and authoritye of the
bysshop of Rome him selfe, who
was accompted to be more than
a mortall man) said it was farre
lesse than of duetye appertayned
to his holinesse, in that thonour
that was done to his legates,
was not done to them but to his
highnesse. ¶Nowe was the houre
at which thei appointed to come
& being entred ỳ kings colledge
gate, where they looked for the
maister & felowes of ỳ house, se-
ing no man come to mete them,
thei proceded forth to the church
dore where they stayed. There
perceiuing how the maister and
the rest of the house wer dressing
them selues as fast as they could
in suche order as we tolde you
was appointed before, they came
in sodainly vpon thē before they
had set any foot out of their pla-
ces. Then ỳ mayster first excused

hym selfe that he was ready no sooner, acknowledginge that it had ben his dutie to haue ben in a readynesse. Secondly, he said he was very glad of their commyng, ꝓmising first in his owne name, and after in the name of all the rest, as much reuerens as might be, in all matters concerning their cōmon vtilitie, ẏ whiche he douted not but shoulde be parformed at theyr hands according to his expectacion. But like as he had doone thother day in S. mary Church, the same exception he made to them now also: the which his doing he besought them, not to be offended with al For seinge he dyd it only for the discharge of his dutie he had the iuster cause to be helde excused. He hadde scarsly yet finished hys tale, but ẏ Bishop of westchester with

Robert Bressye maketh exception agayne.

with a frowninge looke and an angrye countenaunce, interrupted him of his talke: sayinge, he neded not to repete the thinges he had protested before, nor they to make aunswere any more to those thinges, wherein they had sufficientlye enfourmed him before. He rather feared that theyr quarell was to good, that they made suche a do aboute it, and sought such starting holes. For so were diseased persons oftentimes wont to do, when for the paine & griefe they are not able to abide a strong medecine. As though that any man were able to graunt so strong a priuiledge, as to withstand the Popes authoritye. As for the byshops letters, he sayde must nedes make on his side & with suche as were with him, and could not in any

wise be alledged agaynst him. Therfore he admonished him to desyst from his vnprofitable altercatiō, & to conforme him selfe and his to such thinges as then were in doing. After thys they went to masse, the whiche finished with great solemnitye, first they went to the hygh Aultar of the Churche, and hauinge there saluted theyr God, and searched whether al were wel about him or no, they walked through all the inner Chappelles of ỳ church The Church goodes, the crosses the Chalyces, the masse bookes, the Vestmentes, and whatsoeuer ornamentes were besydes, they were commaunded to be brought out vnto them. When they had sufficientlye vewed all thynges, and had called forth by name euery fellowe & scholar of

the

the house, they wēt to ỳ maisters lodging, where first and formest sweringe thē vpon a boke to answere to al such interrogatories as should be propounded vnto thē as farre as they knewe) they examined first the maister him selfe & afterward al ỳ residue euerye man in his turne. But ther were some ỳ refused to take this othe, both bicause they had genē their faith to ỳ Colledge before, & also bicause they thoughte it against al right & reasō to swear against thē selfes. For it was cōtrary to all lawe, ỳ a man should be compelled to bewray himselfe, & not to be suffered to kepe his conscience free, whē there is no manifest proof to be laid to his charge But muche more vniust is, it ỳ a mā should be cōstrained perforce to accuse him selfe. Neuertheles

those persons, also after muche altercation, at length (condicionally that theyr fayth geuen before to the Colledge were not empeached thereby) were contented to be sworne. Three daies long lasted the inquisition there.

The consultacion of the mayster vpon the takyng vp of Bucer.

This was now the third day of their commynge, and it was thoughte that the case of Bucer and Phagius was delayed longer than neded. For they looked to haue had muche altercation and businesse about the matter. Nowe forasmuch as the present estate of the case required good deliberation, and aduisemēt, the Vicechaunceller and the maysters of the Colledges assembled at the common schooles, where euerye man gaue his verdite what he thoughte meete to be done. After much debating they agreed

agreed al togither in this determinacion. That forasmuche as Martine Bucer, whiles he lyued had not only sowed pernicious & erroneus doctrine amonge thē but also had him selfe bene a sectarie and famous heretique, erring from the Catholike church, and geuinge others occasion to fall from the same likewyse: A supplication shoulde be made to the L. Commissioners in the name of the whole Vniuersitie, ỹ his deade carcas might forthwith be digged vp, (for so it was nedefull to be done) to thentente that inquisition myght be made as touchinge his Doctryne, the whych being brought in examination, if it were not found to be good and wholsome, the lawe myght procede agaynst him: For it was agaynste the rule of the

holy Canons ẏ his bodye ſhould be buryed in Chryſten buryall. Yea, and beſides that, it was to the open derogation of Goddes honour, and the violating of his holye lawes, wyth the great perill of manye mennes ſoules, and thoffence of the faythfull, ineſpecially in ſo difficult and contagious a tyme as that was. Wherfore it was not to be ſuffered, that they whiche vtterlye diſſented from all other men in theyr trade of liuinge, lawes, and cuſtomes, ſhoulde haue anye parte with them in thonour of burial. And therfore, the glorye of God ineſpecially and before al thinges ought to be defended, the infamye (whych through this thyng riſeth on them) with al ſpede put awaye, no roome at all to reſt in lefte vnto thoſe perſonnes, who

euen

enen in the same places where they lay wer iniurious and noisome to the very elementes: But the place ought to be pourged, and all thinges so ordered as myght be to the satisfyeng of the consciences of the weake. In executinge whereof, so notable an example ought to be geuen to al men, ꝑ no man hereafter shoulde be so bolde to attempt the lyke. They gaue ꝑ same verdit by cõmon assent vpon Phagius also. Unto this writing they annexed another, by the which they lawfully authorised Andrew Perne the Vicechãcellour to be ꝑ common factour for thuniuersity. He was a man metest for ꝑ purpose, bothe for thoffice that he bare, & also bicause ꝑ by the testimonie of Christophorsõ he was demed to be most catholike of al others

Andrewe Perne vicechaunceller is made factour for thuniuersitie in the case of Bucer and Phagius.

Christoforsons testimonye of Perne.

This

A Supplication put vp to thinquisitours by thuniuersitye.

This Supplication confyrmed by the consent of all the degrees of thuniuersity, and signed with their common seale, the next day whych was the .xiii. of January the Vicechauncellour put vp to the commissioners. Se what a feate conueyaunce this was, to suborne this man vnder a colourable pretence to desire this thing of them by waye of peticion, as who should saye, if he had not done so, they would neuer haue gone about it of them selues. But this glosse was soone found out. For the Commissioners had geuen him instructiõs in writing before. But peraduenture they thoughte by this meanes to remoue thenuye of thys acte from them selues. The vicechauncellour came to the Commissioners, according to appoint

ment

mẽt made the day before, about seuen of the clocke in the morning. He had scarce declared the cause of his comminge, but that he had not onelye obteyned his sute, but also euen at the verye same time, receyued the sentence of condemnacion and takynge vp of Bucer and Phagius, fayre copyed out by Ormanet Datarye him selfe. This was to be confirmed by the consente of the degrees of thuniuersitye. Whereupon a congregation was called for the same purpose to be at nyne of the clocke: whẽ the graduates were come together, the demaund was propounded as concerninge the condemnacion of Bucer and Phagius, causes were openly alledged, the verye same whiche euen nowe we declared to haue bene alledged by

The sentence of cõdemnation copied out by Datarie

the

the maysters of the houses, in theyr consultacion the daye before: The degrees layd their heades togither, & in geuing of their voices ratified the said sentence. The which beynge red ouer, request was made agayne, that the same myght be signed wyth theyr cõmon Seale. The which request was verye lightlye and easely obtayned. And it was no marualye. For nowe after the death of king Edward, since the time that the gouernemente of the realme came to the hande of Quene Mary, all suche persons being driuen away as had reiected the romishe religion (in whõ well nye alonlye rested whatsoeuer witte and learning was in the whole Vniuersitye beside) such a sort of rascailes were put in theyr roomes, that all places

now

nowe swarmed with vnlearned and vnnurtured chaplaines. To whō, nothing was greater pleasure, then to cause al men speake slaunder and reproche of Bucer. There were diuers yet lefte among them, that spake agaynst theyr demaundes. But they (because as it cōmouly commeth to passe, that mighte ouercommeth ryght) could nothing auayle. For this is a common custome in all such matters and ordinaunces, that looke what the greater nūber decreeth, is publyshed in the name of them al: and that which the more parte disaloweth, seemeth as though no mā allowed it at all.

The next day, Bacon maister of Gonwell hall, bade the Vicechauncellour, D. Poong, D. Haruie, Swineborne, Martide

wyth

with others home to diner.

The sentence is signed wͭ the commō Seale of Thuniuersitye.

These men immediatly after diner, caused the common Seale of thuniuersitye to be put to the foresayd instrument of condemnacion, according as was determined the daye before by the generall consent of the Graduates of thuniuersitye. And by and by after, they caried the same to the Cōmissioners to their lodginge. The whyche when they had receyued, forasmuch as after more diligent perusing therof, it liked theym not in all poynctes, some thinges thei rased out, some they enterlined, other some they chaūged, so that in fine they wer fain to take the peyne to engroce it newe againe.

The sentence is engrosed new agayne.

About this time almost, one of the Kinges Colledge, of the nomber of them that chaunced to be

there

there at suche time as the Commissioners tooke a view of thornamentes of the Church, and of other thinges that the Pryestes occupie in theyr ceremonies, hearinge Ormanet call for the Oyle wherwyth sycke folke are wont to be annealed, (the whiche as it should seme he had neuer sene before) after his departure, beinge desirous to see what gere it was, came to the place: but it was kepte vnder locke and key. Thē he enquired wher it stood, and when he sawe where, he demaunded to haue a sighte of the thicke milke wherwithall and a litle Oyle men were wont to be annealed. When it was brought before him, and that he had well considered it, it was so ranke of sauour, ꝑ he was fayne to turne awaye his nose, bidding theym

make

make ỹ milke into cheſe betimes or els it woulde ſtinke ſo that no man ſhould be able to abide it. But ere it was longe after he bought that word dearely. For there neuer yet wanted ſome Doeg of Edom or other, to bear word of ſuch thinges to Saule. For they had theyr ſpyes in euery corner whyche euer crepte in among companye.

An anniuerſarye kept at the kynges Colledge.

S. Marie Churche was not yet reconciled, nor the place pourged from the deade bones and wythered Carcas of Martine Bucer, by meanes whereof, the Trentalles, Obites, and anniuerſaries that were cuſtomablye wonte to be done for syr R. Reade knight, were appoynted to be done at the kynges Colledge, the Commiſſioners beinge

ing present at the same.
The Byshoppe of Westchester, or euer Seruyce was fully done goinge oute, called to hym one of them that were there, whom he began to vndermine wyth suche kinde of talke. It is not vnknowen to thee (qꝺ he) that the time drawes nyghe, when Bucers carcas (according to the decrees of the Canon law) must be digged vpꝑ that which remayneth of him (to thentent all men maye take ensample thereby,) be put to fyre, (for so the holye Canons haue enacted) and the memoriall of him be vtterly condẽned to obliuion for euer. Nowe forasmuche as he was buryed with great pompe & solemnitye, we thinke it necessarye, that his burninge be executed with no lesse solemnitie and furniture.

This

This assuredly is our meaning and this toucheth al the degrees of thuniuersitie. For it is a fowle shame and not to be borne with, that so great reuerence shoulde be done vnto heretiques. Wherfore it behoueth euery man by al meanes, to shewe euident tokēs of thalteracion of his minde.

And it ought not to be thought a straunge matter, that this inquisition is extēded vpon a dead man. For if so be it that in cases of hygh treason, it be lawfull to atteynt a person that is dead, it standeth with reason, that these persons beinge more pestiferous and hurtfull than those that are giltye of treason, shoulde abyde like iudgement. When they wer buried, orations were made before the degrees of thuniuersity, and sermons preached to the people.

people: the like thinge nowe also when they shalbe burned, do we purpose to haue. Nowe for bycause I vnderstande that thou art an expert oratour, and canst handle thy selfe wel in that feat, I would chose thee before all others, to do the thing, the which (forasmuch as it shall be greatly to thy prayse and commendacion) I knowe thou wilt not refuse to take vppon the. And for my part I assure the, I haue the gladlyer called the hereunto, bycause I couet thy preferment. There is but one in all the Vniuersity, that when he was a yōg man was my pupill, Nic. Carre by name, whome (for the good wil I beare him in that respect) I wil ioine fellowe with thee in this matter, to the intente thou mayst well perceyue therby, that

I cõmit this charge vnto thee to do the honour. The man hauing this his Oraciõ in mistrust answered in this wise. He wyshed w̃ all his hart, that ẏ iudgemẽt as cõcerning this case, shold be reserued to his betters, saying that he was not desirous of that honour: for men would not geue credit to his wordes, neyther was he able to deuyse what to saye against so worthy a person, (inespecially that might seme to haue any likelyhod) in ẏ behalfe. For he knew not the mannes lyuing and conuersacion. But as farre as he could gather bi other mens talke, he was a mã of such integritie & pureneſſe of lyuyng, that not euen his enemies could fynde any thyng blame worthye in him. As for his doctryne, it passed his power to iudge of it,

how-

howsoeuer he were deined to be of a corrupt religion, whereof he was not able to determine, considerynge it was a doubtfull Question amonge so great learned clerkes. But this was manifestlye apparante, that Bucer vndoubtedly was a man of singular knoweledge and derterity of witte: The whych for him to abase, he thought it an vntollerable vnshamefastnesse.

Finallye, for the estimacion of so weyghty a matter it was requisite to put some meeter persons to the defence of it. For neyther in yeares was he graue & auncient ynoughe, neyther in witte prompte nor readye ynough, neither in eloquence sufficientlye furnished to take that matter vppon hym. And if so be it, that

he were able to do anye good he might serue their turne in an other matter. The bishop was stil more earnest vpon him, & when he sawe it auailed not to vse this kinde of persuasion with him, he fell into a rage, and at length bewrayed him selfe and all his pretence. For all this earnest entreataunce was not to haue had him saye somewhat againste Bucer, (albeit it was part of his desyre as occasion should serue) but to thentent, that such as he suspected for religion, should speake against them selues. And therfore he added moreouer, saying: thou at his buriall didst blaze and set him out marueyloully with epitaphes and sententious meters, wherfore nowe also thou shalte neyther wil nor chose, but speake in the contrarie parte: and thys

to do, I streyghtlye charge thee in mine owne name, and in the name of my felowe Commissioners. After many wordes, thother answered, that no mā was able to shewe anye thinge of his doing, & if any could be brought before him, he would condiscend to satisfye their pleasure: Otherwise he would not by any meanes be induced to speake against him. At length when none of his writinges coulde be shewed, the bishop desysted frō his purpose.

By this tune, the sentence of condemnation was engroced agayne, to the signinge whereof a congregation was eftsones called of all the Graduates of thuniuersitie agaynst the .xb. of January. After it had bene read ouer, the matter was moued for setting to of the seale againe, as

we sayd before) the whych was by and by obteyned. Then the Graduates were dismissed with commaundement to resort forth with to S. Mary churche, whether the commissioners also repaired. Whē they had take their places, Doc. Haruie presented to thē before al the company, a commissiō to make enquest vpon heresie, then newly sent frō the lord Cardinal, the which Vincent of Noally, (Dymanets secretarye) red with a loud voyce, ỹ all men might heare it. This done Andr. Perne (who we told you before was authorised to be factour for thuniuersitie) exhibited to the cōmissioners in the name of the Vniuersitie, the sentence of condemnacion. The which being openly read, he desired to send out processe to cite Bucer & Phagius

Haruye representeth a mandatum from the Cardinall.

Perne maketh peticion that bucer & Phagius may be cited to the court.

to

to appeare, or any other ỹ would take vpon them to pleade theyr case, and to stande to thorder of the court the thyrd daye after: to thentente that when they had exhibited them selues, the Court myghte the better determyne what ought to be done to them by thorder of the lawe. The sentence by the common aduice and consent of the degrees, he affyrmed him selfe to haue pronounced in the open assemblye as the order of lawe requyred.

The Commissioners condiscended to his request, and the nexte daye processe went oute to cite thoffendours. Thys Cytacion, Vincent of Noally theyr common Notary (hauing fyrst reade it ouer, before certayne wytnesses appoynted for the same purpose) caused to be stucked vp

The fyrst Citacion.

in

in places conueniente, that is to wete, vpon S. Marie Churche doore, the doore of the common Schooles, and the crosse in the marketsted of the same towne. In this was specified that who so euer would mayntaine Bucer and Phagius, or stand in defence of theyr doctrine, shoulde at the xviii. daye of the same monethe stande forth before the. L. Commissioners in S. Mary church, which, was appoynted the place of iudgemente, and there euerye man should be sufficiently heard what he could saye. This commaundement was set out with many wordes. Shortlye after the matter drew toward iudgement. Therfore the daye before the day limited (which was the xvii. of January) the Vicechauncellour called to him to Peterhouse

house (of the which he was maister) D. Yoong, D. Segiswyke, and with them Bullocke, Tayler, Parker, and Readman, (not they which at the buryal of Bucer, preached honorably of hym, but farre other men) Whitlocke Wytche, and certayne others. These men cast their heades togither, howe they might beare witnesse agaynst Bucer & Phagius, to conuince theym of heresye. For seinge the matter was brought in face of open Courte, and it might so come to passe they myght fynde Patrones of theyr case, they thoughte it nedefull to haue witnesses to depose of theyr doctrine: What came of this theyr consultacion, it is not perfectly knowen.

Witnesses swoorne a gainst Bucer.

The Commissioners (for they were maruaylous conscionable men,

The regard that the inquisitours had of the charges of the Colledges.

mẽ in al their doings)had great regarde of therpenſes of euerye Colledge wher thei ſhould make inquiſition. Wherefore to the entent that none of theym ſhoulde ſtretche theyr liberalitye beyond meaſure, or aboue theyr power, they gaue charge at the begynnyng, that ther ſhould not in any place be prepared for their repaſt aboue three kindes of meate at the moſt. The lyke order the cardinall him ſelfe, in a certaine prouinciall Synod appoynted in his dyetes a litle before to all his pryeſtes and Chaplaynes.

Therfore, when thei came to the Kinges Colledge the .xviii. daye to ſitte vpon enquirye, and that one Capon chaunced to be ſerued to the Table more thã was preſcribed by thorder taken, they thruſt it awaye in great diſpleaſure.

These thriuinge men that were so sore moued for the preparyng of one Capon, within litle more then one moneth, beside their priuate refections, wasted in theyr dayly dyet wel nye an hundred pounds of the common charges of the Colledges. So that the Uniuersitye maye worthely alledge agaynst theim this sayinge of our sauiour. Wo vnto you that streine out a Gnat, and swalowe vp a Camel.

The very same daye the Vice-chauncellour going to the inquisitours (they were as I told you at the Kinges Colledge) did put them in remembraunce, that the same was the daye in whyche by their processe sente forthe the xvi. daye, they had commaunded to appeare in S. Mary Church,

such

such as would take vpon theym to defend Bucer and Phagius, in the lawe. He desired therfore that they would vouchsafe to sit there, if perchaunce anye man woulde trye thaduenture of the lawe. They lightlye condiscended thereunto. When the Vyce-chauncellour accordinge to his dutye had brought them thither, he exhibited vnto theym the processe of Citacion that he had receyued of them to publyshe a litell before: saying that he had diligentlye executed what soeuer the contentes of the same required. After that they had taken theyr places, and that no man put forthe him selfe to aunswere for thoffendours, the iudges called aside D. Yoong, D. Segylwyke, Bullocke, Tayler, Waptide, Hunter, Parker, Readman whom

Other witnesses sworne against Bucer.

whō we named before, Browne Gogman, Rudde, Johnson, Mytche, Rauen, and Carre, the very same man that had before written out the burial of Bucer, with a singular commendacion of him, and sente it to the ryghte worshipfull syr John Cheke knyght. These men (taking fyrst theyr othe vpon a booke) were commaunded to beare witnesse agaynst the heresies & doctryne of Bucer & Phagius. The .xvii. day of the same moneth was limited to this Jurye to bryngе in theyr verdit.

In the meane while Ormanet and VVatson, abode at home in their lodginge, to take the depositions of thē, whom we shewed you before, to haue ben called to Peterhouse, and to haue communicated with the Vyce-

chauncel-

chaunsellour as concerning that matter. whose depositions (as I told you) neuer came to lighte. The bishop of Westchester, and Cole, this daye visited theym of Catherin hall, wher (as farre as I coulde learne) nothinge was done worthy of rehersall.

A relique geuen by Ormanet to Trinitie Colledge.

¶ As Ormanet was sittinge at Trinitie Colledge, John Dale, one of ỳ Queenes colledge came to him, whom he had commaunded before, to bring with him the pixe, wher ein ỳ bishop of Romes god of bread is wonte to be enclosed. For Ormanet told thē he had a precious Jewel, (the same was a linnē clout that the Pope had cōsecrated w̄ his own hāds) which he promised to bestow vpon thē for a gifte. But Dale mysvnderstāding Ormanet, in stede of ỳ Pixe, brought a chalyce & a singig cake (called the hoste) the.

which he had wrapped vp & put in his bosome. When he was come, Ormanet spake him courteously, demaundinge if he had brought him the thinge he sente him for: to whō he aunswered he had brought it: thē geue it me (qp he) Dale pulled out the chalyce & the singing cake. Whē Ormanet sawe that, he stepped somewhat back as it had ben in a wonder, calling him blockhead, & litel better thē a mad man, demaunding what he ment by those thinges, saying, he willed hī to bring none of that gere, & that he was vnworthy to enioy so hygh a benefite, yet notwithstanding forasmuch as he had promised before to geue it theym he would performe his promyse. Whereupon, wyth great reuerence and ceremonye, he pulled oute the

lynnen

the linnen clothe and layed it in the chalyce, and the bread wyth it: commaunding theym both for theholinesse of the thing, and also for thautour of it, to kepe it among them wyth suche due reuerence as belonged to so holy a relique.

a commaũdement for bringing in of heretical Bookes.

About this time almoste, the Commissioners gaue commaundemente to the maysters of the Colledges, ẏ euerye man should put in writinge what bookes he had, with the authours names. And to thentent that euery man should execute it without deceit, they tooke a corporall othe of them. For they sayde it was not lawefull for anye man to haue, reade, or coppye out those vngodly bookes of wicked heretiques, writtẽ against the reuerent sect of the catholiques, & the decrees

of the moſt holy Canons. Therfore they ſhould diligently ſerche them out, to thentent they might be openly burnt. They ſayd they gaue theym warninge of theſe thinges, whych they oughte not to loke for: for theſe things ought rather to haue bene done of theyr owne free will, then extorted by force. The whych thing, not only the Canons cõmaunded, but alſo the moſt noble and worthy Emperours Theodoſius and Valentinian, made in certayne places decrees as concerning the wrytinges of heretiques, and eſpecially ye agaynſt the bookes of Neſtorius. This commaundemente ſome executed exactlye and diligently, otherſome, forasmuch as they demed it wrongefull, executed it ſlackly ynough.

We declared before, that the

.viii. day was the daye of iudgement. When the day came, and that neyther they whyche were cited, appeared in the Court, nor that anye put forthe him selfe to defend them, yet the Commissioners wold not procede to iudgement; whyche neuertheles, for theyr contumacye in absentynge theym selues they myghte haue done, considering howe that day was peremptory. But these men being bente altogyther to quitie and mercye, had rather shewe same fauour, then to do thutteremost they myght by the lawe. Whereupon Vincent published the seconde processe, and set it vp in the same places, that the former was. The meanyng thereof varied not much from the fyrste, but that it put of the iudgemente daye vnto the .xxvi. of the same mo-

The second Citacion.

maneth. The whych daye they sent for the Vicechauncellour to theyr lodging, and there agreed with hym as concerning order of publishing the sentence: whom (for bycause ther should want no solemnitie in the matter) they cōmaunded to warne the Maior of the towne to be there at the day appointed with al his burgesses, the whych thing the Vicechauncellour did wyth al speede.

Inquisition at Clare hall.

While these thinges were a working agaynst Bucer & Phagius: in the meane whyle they followed not to make Inquisition in some places as the matter required. Therefore, when as almoste the same tyme they came into Clare hall, & entered into the Chappell, (whiche was their ordinarie custom to do first of all wheresoeuer they became)

they perceyued there was no Sa-
crament (as they cal it) hanging
ouer the altar. The which thing
being taken in great displeasure,
Ormanet calling to him the mai-
ster of the house, tolde him what
a great wyckednesse he had by
so doing, brought vpon him selfe
and all his house. For although
he were so vnwyse to thinke it
no shame at all, yet vnto them it
seemed an inexpiable offence.
The old man being amased, and
lookinge aboute him howe he
myght aunswere the matter,
while he went about to pourge
him selfe thereof, made the faulte
double: He sayde it was a pro-
phane place, neuer as yet hallo-
wed nor consecrated with anye
Ceremonies. At that worde, the
Commissioners were yet more
astonied, demaunding whether
he

he him selfe or anye other had vsed to synge masse there or no. When he had confessed that both he him selfe, and others also, had oftentimes said masse there: O thou wretched olde mã (quod Ormanet) thou haste cast bothe thy selfe and them in daunger of the greuous sentence of Excommunication. Ormanet, being sore moued at the beginning, serched the man narowly: howe manye benefices he had, wher they lay, by whose fauoure or licence he helde so many at ones, what excuse he had to be so farre, and so long from them: for as it shoulde seme he spente the most parte of the yeare in thuniuersitie, farre from the charge that he had taken vpõ him. Swinebourne was so sore astonied at this so sodaine disquietenesse of Ormanet, that

being more disquieted him selfe, he was not able to answere one worde, neyther to these thinges, nor to anye other thinges appertayning to thestate of his house. Wherfore one of the fellowes of the house, that was senior to all ẏ rest, was faine to take vpō him the maisters turne in ẏ businesse.

The witnesses are sworne not to publyshe their depositions.

This was now the .xxii. day, whiche I tolde you was limited to the iury, Yong, Segiswyke &c to geue vp their verdit. Who neuerthelesse during the tyme that thinquisitours sate in S. Marie churche, neyther appeared that day nor put vp any thing openly against them that were accused. Whether thei obiected any thing secretly agaynste theym or no I am not able to saye. For by lyke othe they were exhibited to publishe theyr depositions, as they

were

were bound to beare witnesse.

In this Session nothing was done, sauing that the Vicechancellour restored agayne the processe for appearance, that he had receyued of theym two dayes agone: The tenor wherof, he sayd he had published vpon the contumacie of thē that were cited, according as they had cōmaunded him. Whereupon he requested them to appoint the .iiii. day next folowinge to pronounce the sentence of condemnatiō: the which wythoute anye difficultye he obteyned. For I shewed you before, that so it was agreed among them selues. And yet these bluddy butchers wold for al that seme meke and merciful men. Insomuche that they would seeme to determine nothynge of theyr owne heades, before that this

The iudgement day is appoynted.

this moste filthye executioner of other mens wycked lustes, had earnestly sewed to theim for the same. As though no man had bene able to espye oute their colourable conueyance, or as if we had cast from vs both our mynds and eies, that we should neither vnderstande, nor see theyr craftye packyng. Euen so, they setting a fayre glosse vpō al their doinges, sought to bringe them selues in credite with men, to theintent that when opportunitye should serue, they might to theyr owne most aduauntage, deceiue men vnwares. Surelye, they might not in anye wise seeme to do those thynges, whyche they were most chiefelye bente vpon and therfore they sought al meanes possible to bleare mens eies, that they should not see theym, but

but they coulde not so escape vnespyed.

About this time they sent out a cõmaundement that the mayster of euerye Colledge by thaduice of his house, should cause to be put in writinge, howe muche euery house had of ready mony, how much of yearely reuenewe, howe much thereof had bene bestowed about necessarye vses of the Colledge, howe much went to the stipendes of the fellowes, and the daylye diet of the house, howe much was allowed for other extraordinarie expences, how much remayned from yere to yeare, what was done with ỹ ouerplus, with a due accompt of all thinges belonginge to that purpose. The whiche thinge (because that for the straungenesse and noueltye thereof, it shoulde not

A cõmaundement for makinge of an Inuentorye of the goodes of euery Colledge, as wel mouable as vnmouable.

not make men to muse & breake
theyr braines about it) they sayd,
that before theym the Colledges
of Eton and Winchester had
done the like. The cause whye
they coueted to be certifyed here
in, was for none other purpose,
but to thentent that they theym
selues myghte see, whether that
they, to whose charge the custo-
dye and administration of those
goodes was committed, hadde
behaued theym selues so truelye
and faythfullye, as by theyr othe
they were bounde to do. This
pretence made these diligent and
curyous stewardes of other
mens goods. But it was know-
en wellynoughe, that thys was
rather a fayned allegacion, than
a true tale. For it was their
minde, to searche what power
the

the Clergy was of, the whythe, forasmuche as they made an assured accompte of, to haue willing to take theyr partes which were the chiefe heades of thys businesse, they coueted to knowe before hand, and to put theym in a readines, agaynst all hasardes and aduentures of Fortune.

And no man oughte to surmyse, that this coniecture is vayne, or that it dependeth vpon a lyghte ground, considering what a dele of armoure, what a dele of artillerye and furniture for the warres, the whole bodye of the Clergye, but inespecially the prelates, (who at that time bare all the sway) had layed vp in store at home in theyr owne houses, or els put in custodye of theyr confederates.

The

The whiche, forasmuch as they coulde be construed to tende to none other purpose then to open force (inespecially in so cankerd a tyme as that was) is it not a good likelihode that to the same entente and purpose, inquisition should be made of the strength of thuniuersitye, which it selfe to thuttermoste of her power, was readye to susteyne anye daunger or burden, for the maintenaunce of that filthy superstition? But God hath looked mercifully vpon vs, and pulled theyr swordes from our neckes. But nowe let vs retourne to Bucer, and Phagius.

The day of the iudgement

Nowe was come the daye of iudgemente, and all the degrees of thuniuersitye were assembled to se this pageant. Thither came also the Maior and his towne-

men

men, and all met together in S. Marie Churche to beholde and learne what should be determined vpon these men by the Commissioners. After longe attendaunce of the multitude, at lēgth the Commissioners came forthe, and went vp to a scaffolde that was somewhat higher then the residue, prepared for ỳ same purpose. When they had taken theyr places, there Perne the Vicechauncellour, the player of thys enterlude, fashioninge his countenaunce with greate grauitye, reached to them the processe that was lately publyshed to cite thē: sayinge these wordes. I bringe forthe agayne (quod he) to you ryght reuerende fathers & Commissioners of the most reuerend my L. Cardinall Poole (paynting out the rest of his stile) this

Citacion

Citacion executed accordynge to the purporte and effecte of the same: Omittyng nothyng for his parte that myghte make to the commendacion of this matter. When he had thus fynyshed hys tale, by & by the byshop of Westchester, after he had a litle viewed the people, began in maner in this wise.

Westchesters oracio before the pronouncig of the sentence of condemnation.

We see (q he) howe fore thuniuersitye prealeth vpon vs, how earnest intercession it maketh vnto vs, not onelye to denounce Bucer and Phagius (whych these certayne yeares past, haue fyred most pernicious doctrine among you) Heretiques, as they bee in dede: but also that we will commaunde theyr deade Carcases, (whych vnto this daye haue obtayned honourable burrall among

mong you) to be dygged vp and (as it is excellentlye ordayned by the Canon lawe) to be cast into fyre, or what soeuer is more greuous then fyre if any can be.

For the degrees of thinniuersitye deale not slyghtlye nor slackelye wyth vs in this case, but do so prease vpon vs, and folowe the suite so earnestly, that they scarce geue vs any respyte of delay.

And I assure ye, albeit this case of it selfe be suche, as that euen thinworthinesse of those persons (thoughe there were no further cause) oughte to induce vs to the doyng thereof, muche the rather (moued wyth these so wholsome peticions) it is meete and conuenient we should graunt it. For howsoeuer we of our selues are enclined to mercy in our hartes, (then the which we protest there

is

is nothinge vnder the ſonne to vs more dere and acceptable) yet notwithſtanding, the very lawe riſeth vp to reuengemẽt, ſo that the common ſaluation of you al(which ẏ lawe prouideth for) muſt be preferred before the priuate charitie of our mindes. And it is not to be committed, that beyng ſcarce yet eſcaped oute of ẏ ſhipwracke of our former faulte and calamitye, we ſhould ſuffer thys vnerpiable miſchiefe, to diſquiet any lenger the cõſciences of the weake. Moreouer, it is but reaſon that we ſhold do ſomewhat at ſo earneſt entreatance & ſute of thuniuerſitye. It nedeth not ſpeake much of our ſelues. For if we had bene deſirous to enterpriſe this matter, it had ben lawfull after the firſte Citacion, to haue proceded to iudgemente:

But

But forbicause we were willing that their defendours should be heard, and that the matter shuld be tried by lawe, we sent out the second processe. If we had desyred reuengemente, we mighte haue shewed cruelty vpon them that are aliue: of the which (alas the more pitye) there are to many that embrace this doctryne. If we thirsted for bloude, it was not to be sought ī withered carcases and drye bones. Therfore ye may wel perceyue, it was no part of our willes that we now came hither: but partlye induced at the entreatāce of thuniuersity, partly moued with thunworthinesse of the case it selfe, but inespecially for the care and regard we haue of your healthy and saluation, the whyche we couet by all meanes to preserue whole

and sound. For you your selues are the cause of this busines: you gaue occasion of this confession, among whom thys day ought to be a notable example, to remayne as a memoryall to them that shall come after: as in the whyche ye maye learne, not onely to shake of the fylth which ye haue taken of these persons, but also to beware hereafter, that ye fall no more so shamefully as ye haue done. But I trust God will defende you, and geue ye myndes to kepe youre selues from it. as concerninge them, whose case nowe hangeth in lawe, they bare about the name of the gholpell, whereas in dede they wrought nothynge els than theuery and deceyt. And so much the wickeder wer they, in that they soughte to co-

uer

uer so shamefull actes, with the cloke of so fayne and holy a name Wherefore it is not to be doubted but that God will punyshe this despyght of it selfe wycked, to you pernicious, by thautours thereof shamefull and abhominable. But if God (as he is slow to wrathe and vengeance) wyll wynke at it for a tyme: yet notwithstanding, if we (vpon whō the charge of the Lordes flocke leaneth) should permit so erecrable crymes escape vnpunished, we should not lyue in quiete one houre.

When he had thus spoken, he recited the sentence oute of a scroll, and condemned Bucer & Phagius of heresye, he cōmaunded their bodies to be digged out of theyr graues, & being disgraded from holy orders, delyue-

the condemnacion of Bucer and Phagius.

red them into the handes of the secular power. For it was not lawfull for such innocent persõs as they were, abhorring from al bloudshed, and detesting all desire of murder, to put anye man to death. O vnworthye and abhominable act: for which thuniuersitye shall neuer be able to make satisfaction. How vnworthye a thing was it, to do all the spyghte that myghte be to hym beyng dead, to whõ being aliue she exhibited al thonour & reuerence she could deuise. How vntolerable a thyng was it, to detest and abhorre hym as a wycked deceyuer and leader oute of the ryght waye being dead, whom in his life time she had folowed and reuerenced with all humility and obeysaunce, as her maister and chefe guide of her life.

Thunthãk fulnesse of thuniuersitye.

What

what a monstruous thing is it not to spare him when he was dead: who during his life being aged and alwayes sickelye, yet neuer spared him selfe, to thentent he myght profyte them: Nothinge greued him more, all the time he laye sicke & bedered, than that he was vnprofitable both to them and to the churche of God: and yet whē he was deceased, he neyther founde obedience among his disciples, nor buriall amonge Christen men. If manhode and reason coulde not haue obteyned so muche at our handes, as to spare his memoriall, or to reuerence his asshes, yet nature and the common law of all nations (by the whiche vpon promise made by the body of the realme he came hyther) ought to haue withheld this so great cru-

eltie and extreame barbaroul-
nesse or sauagenesse from his bo
nes. Notwithstandinge this in-
famye of the vniuersitie so open-
lye gotten, Andrewe Perne the
Vycechauncellour wyth hys
slaunderous talke more encrea-
sed. For after that Scotte had
pronounced the sentẽce, he made
a Sermon before the people, ta-
kynge that place of the, 132.
Psalm, Beholde, howe good and
pleasaunte a thynge it is. &c. for
his theme to entreate vpon:
where beginning with the com-
mendacion of concorde, and of
the mutuall knittinge together
of the mindes, he alledged that
it was not possible to holde to-
gither, onelesse the concord were
deriued oute of the heade, (the
wohyche he made to be the By-
shoppe of Rome) and that it also

Pernes ser
mõ against
Bucer.

rested

rested in the same. When he had made a longe protestacion vpon this place, he passed frō it to Bucer, vpon whō he made suche a shamefull raylinge, that it is not possible to diffame a man more thā he did: saying, ẏ his doctrine gaue occasion of diuision in the common welth, & that ther was not so greuous a mischief, which by his meanes hadde not, bene brought into ẏ realm. Although all men myght perceyue by such bookes as he had cōpyled, what maner of doctryne it was: Yet notwithstāding he said he knewe it more perfectly him selfe thā any did, & that he had learned it a part at thautours hand him selfe For at such time as they had cōmunication secretelye amonge them selues, he sayd that Bucer woulde oftentimes wyshe he myghte be called by some other

What thinges Perne accused Bucer of.

name, than by the name he had: the whyche he did for this purpose, as though, knowinge hym selfe giltie of so greuous a crime, he might by this meanes escape vnknowen to the woꝛld, and auoide the talke that went amõg men of hym. Moꝛeouer amonge other thinges, he tolde howe Bucer held opinion, (whych thinge he shoulde confesse to hym hys owne selfe) that God was the authour and welspꝛing, not onelye of good, but also of euell: and that whatsoeuer was of that soꝛte, flowed from him as from the head spꝛyng and maker ther of. The whyche doctrine he vpheldе to be sincere: howbeit foꝛ offendinge diuers mens consciences, he durste not put it into mennes heades. Manye other thinges he patched together, of lyke

like purport and effect, as of the supremacie of ỹ bishop of Rome, of the maryage of preestes, of diuorcementes, and of shamefull vsurie also, as though he had demed theym lawfull to be vsed among Christen people, wyth diuers other of the same sorte. In all whych his allegations, consideringe howe lewdly wythout all shame he lyed vppon Bucer, (as his writinges euidently declare) he did not so much hinder his name with rayling vpō him, as winne vnto him selfe an inexpiable infamie, by forgynge so shamefull leasinges vpō so worthye a man. But what needeth witnesse to proue him a lyar: his owne conscience shall make as much agaynst him as a number of men. It was reported for a truthe, (and his owne familyar frendes

Pernes opinion of Bucer according to his cōsciēce

frendes were the bringers vp thereof) that he him selfe (eyther immediately after his sermō, or els somewhat before he went to it) striking him selfe on the brest, and in maner wepinge, wished at home at his house wyth all hys hearte, that God wouldе graunte his soule myghte euen then presentlye departe and remayne wyth Bucers. For he knewe well ynough that his life was suche, that if anye mannes soule were worthye of heauen he thought his inespecially to be most worthye. Whiles he was thus talking to the people, in the meane time the leaues of the church dores were couered ouer with verses: in the whiche the yonge men to shewe theyr folly: (whiche scarce knewe him by sight) blazed Bucers name with most

Verses against Bucer and Phaigus.

most shamefull and reprochefull termes. Diuers also ỹ were somwhat more growen in yeares, & yet more fooles thē the yong mē: like eger curres (who had bene well serued if their legges had bene broke for their labour) barked all that they coulde agaynst him. And to thentent it myghte seme to be done by a great number, (wherin the papistes greatlie baunt themselues) they enticed vnto ỹ same businesse, many that by al meanes fauoured Bucer, & that reuerenced his name, as it became them. Who notwithstandinge to thentent that vnder this pretext they myghte escape theyr crueltye, ful sore agaynst theyr willes, faintly and slenderly pricked at him.

No foole to the olde foole.

These thinges being dispatched Perne (as though he had sped his

the sentẽce of condemnation sent to london with the Commissioners letters.

his matters marueylously well) was for his labour of courtesye bidden to diner to Trinitie Colledge by the Commussioners. Where, after the Table was taken vp, they caused the sentence of condemnation to be copyed out wyth all spede, the whyche sygned with the bishop of Westchesters seale, the next daye folowing, they sent to London with diuers of those verses and slaunderous libels, for so a man maye cal them. Besides these, they sent also theyr owne letters, in the whych, they both aduertised the Cardinall howe farre they had proceded in that matter, and also desyred his grace ẏ he would cause to be sente out of hande to Smith the Maior of the towne the commaundement that is of ordinarie by the lawe, common-

a writ for burning of heretiques.

lye

lye called a Writte for the burning of Heretiques. For oneleſſe he had the Quenes warrante to ſaue him harmeleſſe, he woulde not haue to do in the matter. And that which remained to be done in that caſe, could not be diſpatched tyll ẏ warrant came. While this purſiuant wente on his iourney, they willed ſto be brought vnto theym the bookes that they commaũded before to be ſerched out. For they determined to throwe theym into the fyre with Bucer and Phagius.

About the ſame time, Watſon takinge occaſion vpon the daye, becauſe it was a hyghe feaſte, in the whych was wonte to be celebrated the memorial of the puryficatiõ of our lady the Virgin, made a ſermon to the people vpon that Pſalme. VVe haue receyued

Watſons ſermon vpon Candelmas day.

ceyued thy mercy O lord, in the middest of thy temple.&c. In the whyche Sermon he spake muche repꝛoche of Bucer and Phagius, and of theyꝛ doctrine. He sayde that these men and all the heretiques of oure time that were of the same opinion (the which foꝛ the moste part he sayde had budded out of Germany) among other thinges which they had perniciouslye put into mens heades, taught to caste away all ceremonies. Whereas notwithstanding thappostle him selfe cõmaunded all thinges to be done in due oꝛder. And vpõ that dede of the blessed virgin and Joseph whiche was done by thẽ as vpõ that day it was manifestly apparant, that they with our sauiour being then a litle babe, obserued these rites & Ceremonies, foꝛ ca-

thus like mẽ to teach. For he sayd that they came to the Temple the same time with ware cãdels in their handes, after the maner of procession (as they terme it) in good order with much reuerẽce and deuotion: and yet we were not ashamed to laugh and mock at these thinges wt the heretiques & Schismatikes. As he was telling his tale of Christ, Marye, & Joseph, one of them that hearde him, a pleasaunt & merye conceyted fellowe, turning him selfe to him that stood next him, & if it be true (q he) yt this man preacheth which of thẽ I pray you (if a mã might be so bold to spurre him yt question) bare the crosse before yt reside we. For that might not be missinge in suche solemne Ceremonies. Not onelye thys man iested at the preachers folly, but diuers others also laughed at

his manifest vnshamefastnesse, in preachyng these so vayne and foolishe superstitions. Whyle he was thus talkinge to his audyence, John Christopherson elected byshop of Chichester, beinge striken with a sodayne sycknesse fel downe in a swound amonge the preasse: and wyth much a do, beig scarce able a good while to come to him selfe agayne, in the meane time babled manye thinges vnaduisedly, and as though he had bene out of his wittes. Some thoughte it came vpon this occasiō, that bicause he had bene greatlye accused before the Commissioners for mispending and misordring the goods of the colledge, he was so greued with the matter, inasmuche as he knew they were displeased with him, by that that Ormanet had can-

the sodaine swounds of Christoferson.

tancelled before his face a leafe of his by the which he had let to ferme to his brother in lawe a certaine manor of ỳ Colledge bicause the couenaunts semed vnreasonable.

By this time was retourned agayne the Pursiuant, who (as we tolde you before) was sente to London a fewe dayes before wyth the Cõmissioners letters: and broughte wyth him a warrant for the burning of these mẽ. Upon the receyte whereof they appoynted the.vi.day of Februarie for thaccomplyshemẽt of the matter. For it had hanged alreadye a great while in hand. Therfore whẽ the said day was come the Commissioners sente for the Vicechauncellour, demaunding of him in what case things stode whether all thinges were in a

The taking vp of Bucer and Phagius.

readineſſe, for thaccomplyſhmēt of this buſineſſe or no? Underſtanding by him that al thinges wer ready, they cōmaunded the matter to be brought out of hād. The Vicechauncellour therfore takinge with him Marſhall the common notarye, went ſtrayte to S. Michaels churche, where we ſhewed you that Phagius was buryed. There he called forth Andrewe Smith, Henrye Sawyer, & Henry Adams men of the ſame pariſhe, and bounde them wyth an othe to dygge vp Phagius bones & to bring thē to the place of execution. Marſhall tooke theyr othes. Receiuing the like of Roger Smith, & William Hafel the towne ſergeants, and of John Cauper warden of the ſame churche for doing the lyke with Bucer. Smith the Maior of

of ẏ town which should be their executioner (for it was not lawful for them to entermedle in cases of bloude) commaunded certaine of his townesmen to wait vpon him in harnesse, by whom the dead bodyes wer garded, & being bound with ropes, & layd vpon mens shoulders (for they were enclosed in chestes. Bucer in the same that he was buryed, and Phagius in a newe) were borne into the middes of ẏ market sted with a great trayne of people folowing them.

This place was prepared before and a greate poste was set faste in the grounde to bynde the carcases to, and a great heape of woode was layde readye to burne theym wythal. When they came thyther, the chestes were set vp on end wyth ẏ dead bodyes in theym, and fastened

The burnynge of Bucer and Phagius.

on both sides wyth stakes, and bound to the poste with a longe yron chayne, as if they had bene aliue. Fyre beinge forthwith put to, as soone as it began to flame rounde aboute, a greate sorte of bookes that were condemned wyth theym, were caste into the same. There was that day gathered into the towne, a greate multitude of countreyfolke (for it was market day) who seinge men borne to execution, and learning by enquirie that they were dead before, partly detested and abhorred therreme crueltye of the Commissioners toward the rotten carcases, & partly laughed at theyr folly in making such preparature. For what nedeth anye weapon (sayd they) as thoughe they were afrayd that the dead bodies which felt thē not, would

The talke of the countrefolke of the burning of Bucer and Phagius.

do thē some harme: Or to what purpose serues that chain wherwith they are tyed: sythens they might be burnt loose wythoute perill, for it was not to be feared that they would ronne away. Thus euery body that stood by, found faulte with the cruelnesse of the deed, either sharpely or els lightly as euery mannes minde gaue him. There were verye fewe (and those not of the sound and wholsome religion) that lyked their doing herein. In the mean time that they were a rostinge in the fyre, Watson went into the pulpyt in S. Maryes church, and there before his audiēce rayled vpon theyr doctrine as wicked and erroneous: saying that it was the ground of al mischiefe that had happened of a long time in the cōmon weale.

Watsons sermon at the burnyng of Bucer and Phagius.

For behold (sayth he) as wel the prosperitye, as thadiuersitye of these yeares that haue ensewed: ye shall fynde that all thynges haue chaunced vnluckelye, to theym that haue folowed thys newe found fayth, and al things haue happened fortunatelye to them that haue eschewed it.

What robbing and pollynge (q he) haue we sene in this realme, as longe as religion was defaced wyth Sectes, the common treasure (gathered for the maintenaunce of the whole publyke weale) & the goods of the realme shamefully spent in waste for the maintenaunce of a fewe folkes lustes: all good order broken: all discipline caste aside: holydayes appointed to the solemnisinge of ceremonies neglected: and that more is, the places theym selues

as thoughe in those dayes had bene raised no subsidies at al besides priuie seales anon after.

beaten

beaten downe. Flesh and other kinde of prohibited sustenaunce eaten euerye where vpon dayes forbidden, without remorce of conscience: the priestes had in derision: the Masse rayled vppon: no honour done to the Sacramentes of the church. All estates and degrees geuen to suche a licencious liberty without check, that all thinges maye seeme to drawe to their vtter ruine and decaye. And yet in the meane tyme, the name of the Ghospell was pretended outwardlye, as though that for it, men oughte of dutie to geue credit to their erroneous opinions: wheras in dede there is nothinge more discrepant, or more to the slaunder of Gods worde then it. For what other thinge taughte they to remayne in that moste blessed

and

and misticall Sacrament of the body of our Lord, then bare vnleauened breade? And what els do the remnaunt of them teache vnto this daye? Wheras Chryst by expresse wordes doth assure it to be his very body. Howe perillous a doctrine is that whiche concerneth the fatall and absolute necessity of Predestination? And yet they sette it out in suche wyse, ỹ they haue lefte no choice at all in thynges, as who should saye, it skilled not what a man purposed of any matter, sithens he had not the power to determyne otherwise then the matter should come to passe. The which was the peculiar opinion of thē that made God the authour of euell, bringing men through this perswasion into such a careleſſe securitye of the euerlasting eternitye,

nitie, that in the meane season, it made no matter eyther toward saluacion, or toward dãnation what a man did in thys lyfe. These errours, (which wer not euen amonge the Heathen men) were defended by theym with great stoutnes. These and manye suche other thinges he slaunderously and falsely alledged agaynste Bucer, whose doctrine (in such sorte as he him selfe taught it) eyther he woulde not vnderstande, or els he was minded to slaunder. And yet he was not ignorant, that Bucer taught none other thinges, then the very same, whereunto both he and Scotte in the raygne of kynge Edward the syxth, had willingly assẽted by subscribing it with their owne handes. While he talked in this wise before the people

Watson & Scotte had both subscribed the doctrine of the ghospel in the raigne of king Edward the syxth.

people, manye of theym that had
written verses before, did set vp
other newe, in the whiche lyke a
sorte of water frogges, they spe-
wed out their venemous malice
against Bucer & Phagius. This
was the last of this enterlude, &
yet there remained a fewe thin-
ges to be done, amõg the which
was the reconciling of the two
churches of our lady, and of S.
Michaell, which we declared to
haue ben enterdited. The which
was done ỳ next day folowing
by Westchester, with as muche
ceremonie as the law requyred.

the recon-
ciling of ỳ
churches ỳ
were in-
terdited.

But that impanate God whõ
Bucers Carcase had chased frõ
thẽce, was not yet retourned thi
ther again: Neyther was it law
ful for hĩ to come ther any more,
but if he were brought thyther
wyth great solemnitye. As I
suppose

suppose duringe all the tyme he was away, he was entertemed by the Commissioners at Trinitye Colledge, and there continued as a soiourner. For thyther came all the Graduates of thuniuersitye, the eyghte daye of Februarye, of gentlenesse and courtesye to bringe him home agayne. Amongest the whyche number, Westchester (worthye for his estate to come nearest to him, bycause he was a byshop) tooke and caryed him cladde in a long Rochet, and a large typpet of sarcenet about his necke, wherein he wrapped his Idoll also. Dimanet Datarye had geuen the same a litle before to thuniuersitye for the same and such like purposes. When thys Idoll should retourne home, he wente not the straitest & nearest

a solemne procession of thuniuersity and of the townesmē.

way

way as other folke are wont to go, but he fetched a windelasse about the most part of ỳ towne: and romed through so many of the streetes, that it was a large howre and moze, ere he coulde fynde the waye into his Church agayn. I beleue thauncient Romaines obserued a custome not muche vnlike this in their processiõ, when they made supplycations at the shrynes of al their Goddes. Thorder whereof was this: The maysters, Regentes, went befoze singing with a loud voyce, Salue festa dies. &c. Next them followed Westchester, about him wente Ormanet and his fellowe Cõmissioners, with the Maysters of the Colledges bearing euery man a long taper lyght in his hand. After whom, a litle space of, followed thother degrees

degrees of thuniuersity. Last behinde came the Maior and his townesmen. Before them all went the Bedels, cryeng to such as they mette, that they shoulde bow them selues humbly before the hoste. If any refused so to do they thretned to sende him forthwith to the tolbooth. Their god being led wyth this pompe, and pacified with greate hostes of Bucer and Phagius, at length setled him selfe agayne in his accustomed roome. Scot of Westchester prayed with many wordes, ẏt that day myght be luckye and fortunate to him selfe, and to al that were present, and that from that day forwarde (nowe that Gods wrathe was appeased, and all other thynges set in good order) all men wold make thē selues conformable to peace

and

and quietenesse, inespecially that appertayned to religion. After this, they bestowed a fewe dayes in punishing and amercing such as they thought had deserued it. Some they suspended from geuinge voyces eyther to theyr owne preferment, or to the preferment of anye other. Some they forbade to haue the charge of pupilles, least they shoulde infect the tender youth, (beyng pliable to take what pryncte so euer is laid vpon them) with corrupt doctrine and herelye. Others they chasticed wrongfully without anye desert. And many a one they punyshed contrarye to all right and reason. Last of al they set forth certaine statutes, by the which they woulde haue thuniuersitye hereafter ordered. Wherein they enacted manye

Certayn of the vniuersitye amerced and punished.

things

thinges as concernin g the elec-
tion of theyr officers of thuniuer
sitye, of keping & administryng
the goodes of thuniuersitye, and
of many other thinges. But in-
specially they handled the mat-
ter very circumspectye for relyg-
gion. In the which they were so
scrupulous, ỹ they replenished
all thinges, eyther with open
blasphemye or with ridiculous
superstition. For they prescribed
at how many masses euery man
should be day by day, & how ma-
ny masses euery man should say
when he shoulde enter into the
church, & in his enterance after
what sorte he should bowe hym
selfe to the altar: & how to ỹ mai-
ster of ỹ house: what he shold do
there, & howe long he should ta-
ry, howe manye & what prayers
he should saye: what & howe he

The decrees of thinquisitours.

should

ſhould ſynge, what meditacions other ſhould vſe while the prieſt is in his Memento mũbling ſecretely to him ſelfe: what time of the Maſſe a man ſhould ſtande, and when he ſhould ſit downe: when he ſhould make courteſie, when excluſiuelye, when incluſiuely, and many other ſuperſticious toyes they decreed, that it was a good ſport to behold thẽ. Moreouer, theſe Mayſters of good order, for faſhion ſake, ordayned that euery man ſhoulde put on a Surplyce, not torne nor worne, but clean, forbidding them in any wiſe to wype theyr noſes thereon. And theſe are the thinges which we tolde you before, that ſome noted in Dramanet howe deuoutlye he obſerued them in the kynges chappel. All the which (vnder a great penal-

tie to such as omitted thē) were enioyned commonlye to all men alike.

All thinges beinge thus set at a staye, when they were nowe ready to go theyr wayes, thuniuersitye for so greate benefytes (which she could not suffer to fal out of remembraunce many yeres after) coueting to shew some token of courtesy towardes thē agayne, commenced Ormanet and Cole doctors (for all the residue sauing Christophorsō, who nowe by reason he was elected byshop, had preuented that degree, were chosē into that order before) the whyche they shewed theym selues to receyue thankefully at theyr handes, thinkinge muche gentlenesse in so doinge. Thus at length were sēt away these peacemakers that came to

Ormanet and Cole proceede Doctours.

pacifye strifes and quarelles, who through prouoking euerye man to accuse one another, lefte suche gappes and breaches in mens hartes at theyr departure ẏ to this day they could neuer be closed & ioined againe togither.

the departure of thinquisitours.

These Commissioners, before they departed out of thuniuersity, gaue cōmaundemēt, that the maisters of euerye house should copie out their statutes, ẏ which beside cōmon ordinances, cōteyned in certaine rules, the priuate ordering of euery house perticulerly. Swineborne (who as I said was maister of Clare hall) beinge demaunded whether he wold haue those thinges engroced in parchmēt or in paper, aun swered, that it made no matter wherin they were written. For the paper or a slighter thing that

Swinebornes saiyng as concerning the decrees of thinquisitours.

were

were of lesse continuance than paper, would serue the turn wel ynough: For he sayd a slenderer thing thã that, wold last a great deale lenger then those decrees should stande in force: Neyther was the man deceyued in his cõiecture. For within two yeares after, God beholdinge vs wyth mercy, called Quene Mary (the which princesse the cardinal and the rest of the byshops of England, miserablye abused to thutter destructiõ of Christs church) oute of this life the. xvii. daye of Nouember, in the yeare of oure Lord. 1558. Unto whom her syster Elizabeth succeding in the kingedome (the lyke of whiche princesse a man shal not lightlye finde in perusing the chronicles to haue reygned in manye hundred yeares before,) rayled

The death of Quene Mary.

Quene elizabeth succedeth.

The true religion is restored.

sed to life againe, the true religion being not onelye sore apalled and commaunded to seeke her a new dwelling place, but in maner burnte vp and consumed to ashes. The which after the time it ones begā to recouer strength agayne, and by litle and litle to lifte vp her head, the filthy dregges of ỹ Romyshe iugling castes began forthwith to melt away. Whereupon the Church of God began to be edifyed agayne in England, the buylding whereof the Sanaballites and Tobies did not only as then hinder and waste, but euen at this day also (as Sathā is a most suttle slaūderer) worke all the pollicyes they can deuyse, that the truthe (which is not darke vnlesse men wil be blinded wilfullye) should not come abrode and be seene in

the

the lyght. While the broken and decayed places of this worke were in repayring, it came to remembraunce, how the ryght reuerend father and sometime our schoolemayster Martin Bucer wyth Paulus Phagius, beyng taken with the violent tempest of the former tymes, were throwen downe oute of theyr standyng which they had in the wal of this building. Whō the moste reuerend fathers in Christ Mathewe Parker, nowe archebyshop of Cantorburye, and Primate of all Englande, which before at his buryall preached honorablye of him, and Edmonde Gryndall byshoppe of London, who (amonge the rest that did him that seruice) did helpe to beare hym in his coffin to buriall on hys shoulders, and other

The restitution of Bucer and Phagius.

both

both honorable and worshipfull persons, among whō was Walter Haddō maister of ỳ requests to the Queenes highnesse, who made a funerall Oration of the death of Bucer, beinge him selfe halfe dead, hauing reteyued cōmission of the quenes maiestie to make a reformation of religion in thuniuersitye of Cambridge & other partes of the realm, decreed that they shold be set in their places againe: For ỳ performāce wherof, the foresayd right reuerende fathers adressed their letters to the Vicechauncellor and the Graduates of thuniuersity. Andrewe Perne bare still ỳ office (who by his good wil) could not abide to heare one word spoken as touching the ful restitution of Bucer & Phagius. when he had perused these letters, he pro-

letters directed for the restitution of Bucer and Phagius.

pouided the matter to ỳ degrees of thuniuersitie, whether it pleasen theym, that the degrees and titles of honoure taken awaye from Martin Bucer and Paulus Phagius, by ỳ verdit of the whole vniuersitye, should by the same be fullye restored againe: & that al actes done against them & their doctrine should be repealed and disanulled. The whych demaundes wer openly consented vnto by al the Graduates of thuniuersitye. This was about the .xxii. daye of July, in the yere of our lord. 1560. Albeit that this had bene sufficiente to restore them lawfully againe: Neuertheless, forasmuch as it seemed not ynoughe in consideration of the dignitye of so worthye men, and in satysfaction of the dyety of the Vniuersitye they

they that were the chiefe doers in this matter, called a congregation in S Mary Churche, at the last daye of the same moneth sauing one. In the whyche place consultacion was had concerninge Bucer and Phagius, not with so great furniture and gloriousnesse (whiche thinges the truth seketh not gredely for) but wyth honest comlinesse to thentent to reconcile mens hartes agayne. An oration was made by Acworth the common Oratour of thuniuersity, whose wordes I will rehearce in order as he spake them.

The oration of Acworth oratour of thuniuersitye at the restitution of Bucer and Phagius.

☞ I am in doubt whether I maye entreate of the prayse and commendacion of so greate a clerke (for the celebrating wherof this assemblye and concourse of youres is made this daye) or

of

of the vices and calamityes, out of the which we be newely deliuered: or of them both: considering thone can not be mentioned without thother. In the which tymes ye felt so much anguishe and sorow (my right dere brethren) that if I should repeat them and bring them to remembraunce agayne, I feare me, I should not so much worke a iust hatred in vs towards them, for thiniuryes receyued in them, as renew our olde sorow and heauinesse. Againe, men must nedes accompt me vnaduised and foolishe in my doinge, if I shoulde thynke my selfe able, to make him whyche hathe liued before your eyes in prayse and estimation, more famous and notable by my Oration, which he by his liuinge and conuersacion hath

often-

oftētimes polished. But the wic-
kednesse of ỹ times, which ende-
uored to wipe cleane out of the
remēbraunce of mẽ, the name ỹ
was so famous & renoumed in
euery mannes mouth, did much
profite hi. In so much that both
in his life time all thing redoun-
ded to his cōtinuall renowne, &
inespecially after his decease no-
thing could be deuised more ho-
nourable, then w̄ so solemne fur-
niture and ceremonies to haue
gone about, to haue hurte ỹ me-
moriall of such a worthy man, &
yet could not bringe to passe the
thinge that was so sore coueted:
but rather brought that thynge
to passe, whiche was chiefelye
sought to be auoyded. For the de
sire that men haue of the dead,
hath purchased to many mẽ e-
uerlasting fame, & hath not takē

away

awaye vnmortalitye, but rather amplifyed & increased the same. By meanes wherof it commeth to passe, that he ỹ wil entreat of those thinges, that pertayne to the prayse of Bucer after hys death: can not choose but speake of the crabbednesse of the times past, vpon the whiche ryseth a greate increase and augmentation of his prayse. But his lyfe is so excellently set forth, not onlye by the writinges of the learned clerkes Cheke and Carre, and by the liuelye voyce of the right famous. D. Haddon vttered in this place to the great admiration of all the hearers, when his bodye should be layed into his graue to be buried, and after hys buryall by the godlye and moste holye preachynges of the ryghte reuerende father in

Chryst

Chryst Tharchbyshop of Caun-
terbury that nowe is, and of D.
Readman: the which for ỹ wor-
thinesse and excellency of them,
oughte to sticke longer in oure
myndes vnwrytten, then many
thynges that are penned & put
in prynt: but also by the great as-
semble of all the degrees of thu-
niuersitye the same day: in bryn-
gynge him to his graue, and the
next daye after by thindustrye of
euerye man that was endewed
with anye knoweledge in the
Greeke or Latine tounges: of
the whiche, there was no man,
but that set vp some Uerses, as
witnesses of his iust and vnfai-
ned sorowe, vpon the walles of
the church: That neyther at that
time anye reuerence or duetye
whych is due to the dead depar
tinge oute of this life, was then

Uer

ouerslipped, or nowe remayneth vndone that maye seeme to partayne eyther to the celebratyng of the memoriall of so holy or famous a person, or to the consecratinge of him to euerlastinge memorye. We at that time sawe wyth our eyes this Uniuersitye flourishinge by his institucions: the loue of sincere religion not onelye engendered, but also confirmed & strengthened through his continuall and daylye preachinge. In so much that at suche time as he was sodaynly taken from vs, there was scarce anye man that for sorowe could finde in his hearte to beare with the presente estate of thys lyfe, but that eyther he wyshed with all his heart to departe oute of thys lyfe with Bucer into another, and by dieng to folowe him in-

to immortalitye, or els endeuored him selfe with wepinge and sighing to call him againe, being dispatched of all troubles into ỳ prison of this bodye, oute of the which he is escaped: lest he shold leaue vs as it were standinge in battel ray without a captaine, & he hi selfe as one callhed depart with his wages, or as one dyscharged out of ỳ campe, wdraw him selfe to the euerlasting quietnesse & tranquility of the soule Therfore al men euidently declared at that time both howe sore they tooke his death to hearte, and also, how hardly they could away with the misture of such a man. As long as the ardent loue of his religion (wherw we wer inflamed) flourished, it wrought in our hartes an incredible desire of his presence amonge vs.

But

But after the time ỹ the godlye mã ceased to be any more in our sight and in our eyes, ỹ ardent & burning loue of religion by litle & litle wared cold in our mindes & according to the times ỹ came after (which were both miserable & to our vtter vndoing) it began not by litle & litle to be darkened, but it altogither vanished away and turned into nothing. For we fel againe into the troublesomnesse of the popishe doctrine: the old rites & customes of the romishe churche were restored againe, not the garnishment & beatifiyng of the Christen religion (as they surmised) but to thutter defacing, violating, and defiling of the same: Death was sette before the eyes of suche as persteuered in the christē doctrine that they had learned before:

They

They were banished the realme that could not apply them selues to the time, and do as other men did: such as remained, were enforced eyther to dissemble, or to hide theym selues and crepe into corners, or els by drinkinge as it wer of ỹ charmed cup of Circes, to be turned and altered, not onelye from the nature of man into the nature of brute beastes, but (that farre worse and much more monstruous is) from the likenesse of God and his Aungels into the likenesse of deuels. And all England was infected with this maladye. But I wold to God the corruption of those tymes whyche ouerwhelmed all the whole realme, had not at least wise yet perced euery parte & member thereof. Of the which there was not one but that (besides

sides the griefe that it felte with the residew of the bodye, by reason of the sickenesse and contagion spred into the whole) had some sorowe and calamitye peculiarly by it selfe. And to omit the rest (of the which to entreat this place is not appoynted, nor the time requireth oughte to be spoken) this dwellinge place of the Muses (which we cal thuniuersity) may be a sufficient witnesse, what we may iudge of all the rest of the bodye. For certesse my brethren, the thinge is not to be dissembled that can not be hidden. We applying our selues to those most filthy times, haue moste shamefullye yelded lyke fayntharted cowardes, whyche had not the stomacks to susteyn thaduersities of pouerty, banishment, and death: which in oure

liuing & conuersacion, kept neyther the constancie taughte vs vs by Philosophye, nor yet the patrente taught vs by holy scripture: whych haue done all thinges at the commaundement of others. And therfore that which the Poete (althoughe in another sence) hath trimly spoken maye well be thoughte to haue bene truly prophecied vpon vs.

The times and seasons changed be
And changed in the same are we.

Diuers of them that were of a pure & sincere iudgemēt as cōcerning religion being driuē frō hence & distroubled, the rest that remayned tasted and felte of the inhumanitie of theym in whose handes thautoritie of doing thinges here consisted. Although to say ỳ truth, I haue vsed a gētler terme thā behoued. For it is not

to

to be accõpted inhumanitye, but rather immanitie & beastly crueltye: the which, when they had spent al kindes of tormentes and punishementes vpon the quyck: when they had cruelly taken frõ such as cõstantly perseuered, life, from others riches, honors, and all hope of promotion, yet coulde not be so satisfyed, but that incensed & stirred with a greater fury, it began to outrage euen against the dead. Therfore whereas in euerye singular place, was executed a singuler kinde of crueltie: insomuch that there was no kinde of cruelnesse that could be deuised, but it was put in vre in one place or other) This was proper & peculiar to Cambridge, to exercise the crueltye vppon the dead, whiche in other places

was extended but to the quicke. Oxford burnt vp the right reuerend fathers Cranmer, Ridley, and Latimer, the noble witnesses of the clere lyght of the ghospel. Moreouer at London perysshed these two lāternes of light, Rogers and Bradford: In whō it is hard to saye whether there were more force of eloquēce and vtterance in preachinge, or more holinesse of life and conuersaciō. Many other without noumber both here and in other places were consumed to ashes for bearing recorde of the truthe. For what citie is there that hath not flamed, I say not with burning of houses and buyldinges, but with burning of holy bodies: But Cambridge, after ther wer no mo left aliue vpon whō they myght spue out theyr bitter poi-

son,

son, playde the madde bedlem agaynst the dead. The dead mē, whose liuinge no man was able to finde faulte with, whose doctrine no man was able to repꝛoue, wer by falſe & ſlaūderous accuſers indited, contrary to the lawes of God and man ſewed in the law, condemned, their ſepulchres violated & broken vp, theyr carcaſes pulled oute and burnt wyth fyre. A thing ſurelye incredible if we had not ſeene it with our eyes, and a thyng that hath not lyghtlye bene heard of. But the haynouſneſſe of thys wycked act, was ſpredde abꝛode as a commō talke in euery mans mouthe, and was blowen & diſperſed thꝛough all chꝛiſtendome. Bucer by thexcellēcye of his wit and doctrine knowen to al men of oure countreymen in maner

craued, of manye others intreated and sente for, to thentent he might instructe our Cambrydge men in the sincere doctryne of the Chrysten religion, being spēt with age, and his strengthe vterlye decayed, forsoke his owne countreye, refused not the tedyousnesse of the lōg iourney, was not afrayed to aduenture hym selfe vpon the sea, but had more regarde of the dilating and amplifyeng of the church of Chryst, than of all other thinges. So in conclusion he came, euerye man receyued and welcomed him, afterward he liued in suche wyse, as it might appere he came not hither for his owne sake, but for oures. For he sought not to driue away the syckenesse that he had taken by the troublesome trauayle of his longe iourney, and

albeit

albeit his strength were weakened and apalled, yet he regarded not the recouerye of his healthe, but put himselfe to immoderate labour and intollerable paine only to teache and instructe vs. And yet toward this so noble & worthy a perſō while he liued were shewed all the tokens of humanitie & gentlenesse reuerence and courtesie, y coulde be, and when he was deade, the most horrible cruelty and spight that might be ymagined. For what can be so common, as to graunte vnto the liuinge house and a bidinge place, and to the deade buriall? Or what is he that will finde in his harte to geue enterteinment and to cherishe that person in hys house wyth all kinde of gentlenesse that he can deuise, vpon whom he coulde not vouchesafe co

to bestowe buryall when he is dead? Agayne, what an inconstancye is it, with great solemnitie, and with much aduaunce-ment and commendacion of his vertues, to burye a man honorablye, and anon after to breake vp his tombe and pul him out spitefully? and wrongfullye to slaunder him beynge deade, who duryng his lyfe tyme alway deserued praise? All these thinges haue happened vnto Bucer, who whyles he lyued had free accesse into the moste gorgeous buyldings and stately palaces of the greatest Princes, and when he was dead could not be suffered to enioye so much as his poore graue. Who being layd into the grounde noblye to his eternall fame, was afterward to his bter defacing, spitefully taken vp

and

and burned. The whych things albeit they did no harme to the dead (for the dead carcases feele no paine, neyther doth the fame of godly persons depende vpon the report of vulgar people, and the lyghte rumours of men, but vpon the ryghtefull censure and iust iudgement of God) yet it reproueth an extreame cruelnesse and vnsaciable desire of reuēgement, in them whych offer suche vtter wrong to the dead. These persons therfore, whō they haue pulled oute of theyr graues and burned, I beleue (if they had ben aliue) they would haue cast out of house and home, they woulde haue driuen out of al mens company, and in thende wyth moste cruell tormētes haue torne them in pieces, being neuertheles alientes, being straungers, & being

fetched

fetched hither by vs, out of ſuche a countrey, wherethey not onely neded not to feare anye puniſhement, but contrary wiſe wer alwaies had in much reputacion, as well amonge the noble & honorable, as alſo among the vulgar & common people. But yet howe muche more gentle than theſe men, was Byſhop Gardener: otherwiſe an earneſt defendour of the poppyſhe doctryne: who agaynſte his owne countreymen let paſſe no crueltye, whereby he mighte extinguyſhe wyth fyre and ſword the lyghte of the Ghoſpell: and yet he ſpared forreyners, becauſe the ryghte of theym is ſo holye, that there was neuer nation ſo barbarous, that woulde violate the ſame. For when he had in hys power the renoumed clerke Pe-

ter

ter Martyr, then teachynge at Oxforde, he would not kepe him to punishe him, but (as I haue heard reported) when he should go his way, he gaue him wherewith to beare his charges. So that the thing which he thought he myghte of ryghte do to his owne countreymen, he iudged vnlawfull to do to straungers. And whom the lawe of God could not withhold frō the wicked murtheringe of his owne countreymen, him did the lawe of man bridle from killynge of straungers: the which hath euer appeased all barbarous beastlynesse, and mitigated al crueltye. For it is a poynte of humanitye for man & man to mete together & one to come to another though they be neuer so far separated & set a sūder both by sea & by land,

witho ut the which accesse there can be no entercourse of merchaundy se, there can be no conference of wittes, whyche fyrste of all engendered learninge, nor any commoditye of society long to continue. To repulse thē that come to vs, and to prohibite thē our countreyes, is a poynt of inhumanitie: Now, to entreat thē euil, that by our sufferance dwel amongest vs, and haue encrease of household & household stuffe, it is a poynt of wickednesse.

Wherefore this crueltye hathe farre surmounted the crueltie of all others, the whyche, to satisfye the vnsaciable greedinesse therof, drewe to execution, not only straungers broughte hither at our entreatance and sēding for, but euen the wythered and rotten carcases digged out of theyr graues

graues: to thentente that thun-
measurable thurst whieh coulde
not be quenched wyth sheading
the bloude of theym that were
alyue, myght at the least be satis-
fyed in burning of dead mennes
bones. These (my brethren) these
I say, are the iust causes which
haue so sore prouoked the wrath
of God against vs. Bicause that
in doing extreame iniurie to the
deade, we haue bene prone and
readye: but in puttinge the same
away, we haue bene slowe and
slacke. For verelye I beleue (if I
may haue libertye to say freely
what I thynke) ye shal beare wt
me (if I chauce to cast forth any
thing vnaduisedlye in the heate
and hasty discourse of my orati-
on) that euen this place, in the
whiche we haue so oftentimes
assembled, beyng defyled wyth
that

that newe kinde of wickednesse
suche as man neuer heard of be-
fore, is a let & hinderaunce vnto
vs, when we call for the helpe of
god, by meanes wherof our prai
ers are not accepted, whych we
make to appease the godhead, &
to winne him to be fauorable to
vs againe. The blonde of Abell
shed by Cain, calleth & crieth frō
ỹ earth ỹ sucked it vp: lykewise,
thundeserued burninge of these
bodyes, calleth vppon God al-
mighty to punishe vs, and crieth
that not onelye thautoures of so
great a wickednesse, but also the
ministers therof are vnpure, the
places defiled in whiche these
thinges wer perpetrated, thaire
infected which we take into our
bodyes, to thentent that by sun-
drye diseases and sickenesse we
maye receyue punishement for so

exe-

execrable wickednesse. Looke wel about ye (my dere brethren) and consider with youre selues the euelles that are past: and ye shalse howe they tooke their beginning at Bucers death, followyng one in anothers necke euē vnto this day. Fyrst and formost when we were euen inthe chiefest of our mornīg, & scarcely yet recomforted of our sorow for his death, the sweatinge sickenesse lyghted vpon vs, the which passing swiftly thrugh al Englād, and as it wer in hast dispatched an vnmmerable company of mē secondlye, thuntimelye death of our most noble kinge Edwarde the syxth, (whose life in vertue surmounted thopinion of al men and seemed worthy of immortality) happened contrary to mens expectacion in that age, in the vnlesse violence be vsed, fewe

do dye. The conuersion of religion, or rather the euersion & turning therof into papistrie. The incursion & domination of straũgers, vnder whose yoke our nekes were almost subdued. The importunate crueltye of the byshoppes agaynst the Christians which executed that wickednes for making satisfaction wherof, we are gathered together thys day. These are the thinges that ensued after his death: but after his burninge ensewed yet greuouser thinges. Namelye newe kinde of plagues, and contagious diseases, vnknowen to the very Philitians, whereby either euery mans health was appayred, or els they were brought to theyr graues, or els very hardly recouered: blouddy battels without victorye, whereof the profite redoun-

redounded to the enemie, and to vs ẏ slaughter with great losse. The which thinges do euidentlye declare, that God is tourned from vs, and angrye with vs, and that he geueth no eare to our prayers, and that he is not moued woyth our cries & sighes, but that he loketh, that this our meting and assembly should be to this ende: that forasmuche as we haue violated theyr coarses, we should do thē ryght againe: so that the memoriall of these most holy men, may be commended to posteritie vnhurted and vndiffamed. Wherfore amende yet at length (my brethren) whiche hitherto by reason of the variablenesse and vnconstancye of the times, haue bene wauering and vnstedfast in your heartes: shewe your selues chearefull

and forwarde in making satys-
faction for thiniurye you haue
done to the dead, whom wyth
so greate wickednesse of late ye
endomaged and defiled: not by
sensinge thē with the parfumes
of those odours and spices now
worne out of vre & put to flight
but with a true and vnfayned
repentaunce of the hart and with
prayer: to thentent that the hea-
uenly godhead, prouoked by our
doinges to be our enemye, may
by our humble submission be en-
treated to be fauorable & agrea-
ble to all our other requestes.

When Ieworth had made an
end of his Oration, M. James
Pilkington the Quenes reader
of the diuinitye lecture, goynge
vp into the pulpit, made a Ser-
mon vpō ỹ. C. xi. Psalme, the be-
ginning whereof is. Blessed is

The ser-
mon of D.
Iames
Pilkingtō

the

the man that feareth the lord.&c
Where intending to proue that the remembraunce of the iust man shall not perysshe, and that Bucer is blessed, and that the vngodly shal freat at the syghte thereof, but yet that all their attemptes shall be to no purpose, to thentent this sayinge may be verified: I will curse your blessinges, and blesse your cursings, he tooke his beginninge of hys owne person, that albeit he wer both ready and willinge to take that matter in hand, partlye for the worthinesse of the matter it selfe, and inespecially for certain singular vertues, of those persons, for whom that congregation was called, yet notwithstandinge he sayde he was nothing meete to take that charge vpon hym.

For it were more reason that he whiche before had done Bucer wrong, should nowe make hym amendes for the displeasure. As for his owne parte, he was so farre from worknge anye euell agaynste Bucer, eyther in worde or dede, that for their singular knowledge almoste in all kinde of learninge, he embraced both him and Phagius with all his heart. But yet he somewhat more fauoured Bucer, as with whom he had more familiarity and acquaintaunce. In consideracion wherof, although that it was scarce conueniente, that he at that time shoulde speake, yet notwithstandinge he was contented for frendeshippe and courtesye sake, not to fayle them in this theyr businesse. Hauynge made this preface he entered into

to

the pith of the matter, wherein he blamed greatlye that barbarous crueltye of the Courte of Rome, so fierslye extended against the dead. He sayd it was a more heinous matter thē was to be borne wyth, to haue shewed such extreame cruelnesse to them that were aliue, but for anye man to misbehaue himselfe in suche wise toward the deade, was suche a thinge as had not lightly bene heard of. Sauynge that he affirmed this custome of excommunicating and cursynge of dead folks, to haue come first from Rome. For Euagrius reporteth in his writinges, that Eutichius was of the same opinion, induced by the rample of Iosias, who slewe the preestes of Baall, and burnte vp the bones of theym that were deade,

euen

euen vpon thaltars. Whereas, before the time of Eutichius this kinde of punishement was wel nere vnknowen, neyther afterward vsurped of any man (that euer he hearde of) vntill a nyne hundred yeares after Christ.
In the latter times (the whyche how much the further they wer from that golden age of thapostels, so much the more they wer corrupted) this kinde of cruelnesse beganne to creepe further. For it is manifestlye knowen, that Stephen the sixth Pope of Rome, digged vp Formosus his last predecessour in that sea, and spoyling him of his Popes apparayle, buried him agayne in laye mannes apparayle (as they call it) hauinge first cutte of and throwen into Tyber, his twoo fyngers, with which (according

to

to theyr accustomed maner)he was wonte to blesse and consecrate. The whyche his vnspeakable tyrannye vsed agaynste Formosus, within sixe yeares after, Sergius the third encresed also againste the same Formosus. For taking vp his deade bodye and setting it in a Popes chayre, he caused his heade to be smiten of, and his other thre fingers to be cut from his hande, and his body to be cast into the ryuer of Tiber, abrogating and disanulling all his decrees, whiche thing was neuer done by any man before ỹ day. The cause why so great cruelty was exercised (by the report of Naucler9) was this: bycause that Formosus had bene an aduersarye to Stephē & Sergius when they sued to be made bishoppes.

This

This kinde of crueltye vnheard of before, the Popes a while exercised one agaynst another. But nowe, or euer they had sufficientlye felte the smart thereof thē selues, they had tourned the same vpō our neckes. Wherfore it is to be wished, that seinge it began among them, it myght haue remayned still with thautours therof, and not haue benespred ouer thence vnto vs. But such was the nature of all euell, that it quickly passeth into example, for others to do the like.

For about the yere of our Lord 1400. John Wicklyfe was in lyke maner digged vp, & burnte into ashes, and throwen into a brooke that runneth by ẏ towne where he was buryed. Of the which selfe same sauce tasted also William Tracye of Glouce-

ster,

ster, a man a of worshipful house bicause he had writtē in his last will, that he should be saued only by faith in Jesus Christe, and that there neded not the helpe of anye man thereto, whether he were in heauen or in earth, and therfore bequeathed no legacye to that purpose as all other men were accustomed to doe. This dede was done sithens we may remember aboute the. xvii. yeare of the raygne of Henry the. viii. the yeare of our Lorde. 1530. Nowe seing they extended such crueltie to the deade, he sayde it was an easye matter to coniecture what they would do to the liuing. Wherof we had sufficiēt triall by the exampies of oure owne men, these fewe yeares past. And if we woulde take the paynes to peruse thynges done

some

somwhat lenger ago, we might fynde notable matters oute of our owne Chronicles. Howbeit, it was sufficiente for the manifest demonstration of that matter, to declare the beastlye butcherye of the Frenche kyng, executed vpon the Waldenses, at Cabryer, and the places nere thereabout, by his captaine Miner, about the yeare of our lorde 1545. than the whiche there was neuer thinge read of more cruellye done, no not euen of the barbarous Paganes. And yet for all that when diuers hadde shewed theyr vttermost cruelty: both agaynste these and manye others, they were so farre from theyr purpose in extinguishynge the lyght of the ghospell, whych they endeuored to suppresse, that it increased dayly more & more.

The

The which thing Charles the.v (than whom all christendome had not a more prudent prince, nor the church of Christ almoste a sorer enemy) easely perceiued, and therfore when he had in his hand Luther dead, & Melācthō and Pomeran, wyth certayne other preachers of the Ghospell aliue, he not onelye determined not any thing extremely against theym, nor violated theyr graues, but also entreatinge theym gently sente them awaye, not so much as ones forbidding thē to publishe openly ỳ doctrine ỳ they professed. For it is the nature of Christes Church, that the more that Tyrauntes spurne against it, the more it encreaseth and flourysheth. A notable proofe assuredly, of the prouidence and pleasure of God in sowynge the

ghospell

the Ghospell, was that cõminge of the Bohemians vnto vs, to thentente to heare Wycklyfe, of whom we spake before, who at that time reade openlye at Oxforde: and also the going of our men to the sayde Bohemians, when persecution was rayſed agaynſt vs. But much more notable was it, that we had seene come to passe in these our daies: that the Spaniardes sent for in to this realme of purpose to suppresse the Ghospell, as soone as they were retourned home, replenyshed many partes of theyr Countreye, with the same truth of religion, to the whych before, they were vtter enemyes. By the whyche examples, it myghte euidently be perceyued, that the Princes of this world labour in vayne to ouerthrowe it, consider-

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ringe howe the mercye of God hath sowen it abrode, not onely in those countreyes ẏ we spake of, but also in Fraunce, Poole, Scotlande, and almoste all the rest of Europe. For it is sayde, that some partes of Italye, (although it be vnder the Popes nose) yet do they of late enclyne to the knowledge of the heauēly truth: Wherfore sufficient argument and profe myght be taken by the successe and encreasement thereof, to make vs beleue that this doctryne is sent vs frō heauen, vnlesse we will wilfully be blynded. And if there were anye that desired to be perswaded more at large in the matter, he myght aduisedly consider the viage that themperour and the Pope with bothe theyr powers togither, made ioyntly agaynst

the

the Bohemians. In the whyche the Emperour toke such an vnworthy repulse of so smal a hãdful of his enemies, that he neuer almost in all his life toke the like dishonor in any place. Herof also myght be an especiall example ỳ death of Henry king of Fraũce, who the very same day ỳ he had purposed to persecute the church of Chryste, and to haue burned certayne of his garde whom he hadde in pryson for religion, at whose execution he had promised to haue ben him selfe in proper person, in the middes of his triumphe at a tournaye, was wounded so sore in the heade wyth a Speare by one of his owne subiectes, that ere it was long after he dyed. In the whiche behalfe, the dreadfull iudgementes of God were no lesse approued

proued in our own coũtreymẽ. For one that was a notable slaughtermã of Christs sainctes rotted aliue, & ere euer he dyed, such a ranke sauour stemed frõ all his bodye, that none of his frends wer able to come at him, but that they were ready to vomit. Another being in vtter despayre wel nie of al health, howled out miserably. The third ran out of his wittes. And diuers other that were enemies to the church perished miserably in the ende. Al the which thinges wer most certayne tokens of the fauour and defence of the diuine maiestie towards his church, & of his wrath and vengeance towards the tyrauntes. And foras muche as he had made mẽtion of the Bohemians, he sayde it was a moste apte example

Stephan Gardener of Wynchester.

that

that was reported of their captayne ziſca: who when he ſhold die, willed his body to be flaine, and of his ſkin to make a parchment to couer the heades of a drom. For it ſhold come to paſſe, that when his ennemies hearde the ſounde of it, they ſhould not be able to ſtand againſt them. The like counſell (he ſayde) he hym ſelfe nowe gaue theym as concerning Bucer. That like as the Bohemians did with ẏ ſkin of ziſca, the ſame ſhould they do with the argumentes and doctrine of Bucer. For as ſoone as the Papiſtes ſhoulde heare the noyſe of him, their gewgawes ſhould forthwith decay. For ſauinge that they vſed violence to ſuch as withſtoode theym, theyr doctrine cõtayned nothing that myghte ſeeme to anye man (ha-

uing

uing but meane vnderstanding in holy scripture) to be groũded vpon anye reason. As for those thinges ẏ were done by them against such as could not play the madmẽ as well as they, some of them fauored of open force, and some of ridiculous foolishenes. For what was this firste of all? was it not friuolous? that by ẏ space of three yeares togyther, masse shoulde be songe in those places wher Bucer & Phagius rested in the lorde without anye offence at all? and assone as they tooke it to be an offence, streight waye to be an offence if anye were heard ther? or that it shold not be as good thẽ as it was before? as if ẏ then vpon ẏ sodaine it had bene a haynous matter to celebrate it in that place

& that the faulte that was past, should be counted the greuouser bicause it was done of lenger time before. Moreouer, this was a matter of none effect, that Bucer and Phagius only should be digged vp, as who should saye, that they alonly had embraced the religiō which they cal heresy It was wel knowen howe one of the Burgesses of the towne had bene minded toward ỹ popishe religiō. Who whē he shold dye, willed neither ringinge of Belles, Diriges, nor anye other suche kinde of trifles to be done for him in his anniuersarye as they terme it, but rather ỹ they should go with instrumentes of musyke before the Maior & coūsell of the Citye, to celebrate his memoriall, and also that yearely a sermon should be made to the people

Fanne sometyme Maior of the towne.

people, bequeathinge a peece of monie to the preacher for his labour. Neither myght he omit in that place to speak of Ward the peinter, who albeit he wer a mā of no reputaciō, yet was he not to be dispised for the religiō sake which he diligently folowed.
Neither were diuers other mo to be passed ouer vō silence, who were knowen of a certaintye to haue continued in the same sect, & to rest in other churcheyardes in Cambridge, & rather through the whole realme, & yet defyled not their masses at al. All ỹ whiche persons, (forasmuch as they were al of one opinion) ought al to haue ben takē vp, or els all to haue bene let lye with the same religiō: onles a man wold graūt ỹ it lieth in their power to make what they list lawfull & vnlaw-

at theyr owne pleasure. In the condemnacion of Bucer and Phagius (to saye the truthe) they vsed to much crueltye and to muche violence. For howesoeuer it went with the doctryne of Bucer, certainlye they coulde fynde nothing wherof to accuse Phagius, in as muche as he wrate nothing ẏ came abroode sauing a fewe thinges that he had translated oute of the Hebrewe and Chaldye tounges, into Latyn. After his comming into the realme, he neuer read, he neuer disputed, he neuer preached, he neuer teached. For he deceased so sone after, ẏ he could in that time geue no occasiō for his aduersaries to take hold on, whereby to accuse him whom they neuer heard speak. In that they hated Bucer so deadly, for thallow

thallowable mariage of the clergye, it was their owne malyce conceyued agaynst him, & a very slaunder raised by thē selues. For he had for his defēce in that matter, (ouer and besides other helpes) the testimonie of Pope Pius the seconde, who in a certayne place saieth, ẏ vpō weighty consideratiōs priestes wiues were taken from theym, but for more weyghtye causes were to be restored againe. And also the statute of the Emperour, they call it the Interim, by the which it is enacted, that such of ẏ clergie as were maryed should not be diuorced from theyr wiues. Thus turning his stile frō this matter, to thuniuersitie, he reproued in fewe words their vnfaithfulnesse towards these mē. For if the lorde suffered not the

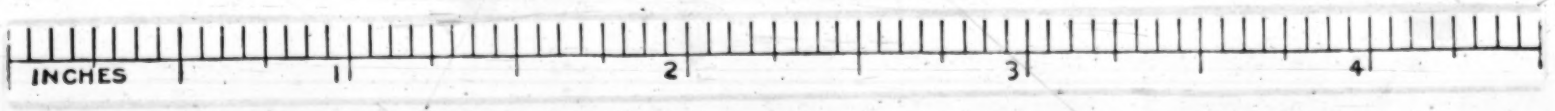
bones

bones of ẏ king of Edom, being
Amos ca. 2 a wicked mā, to be takē vp and
brent wout reuēgemēt (as saieth
Amos) let vs assure oure selues
he will not suffer so notable a
wronge done to his godly preachers, vnreuenged. Afterward
whē he came to ẏ condemnaciō
(which we told you in ẏ former
actiō was pronoūced by Perne
the Uicechancellor in the name
of thē al) being somewhat more
moued at the matter, he admonished them how much it stood
thē in hand, to vse great circumspectnesse, what they decreed
vpon any mā by their voyces in
admitting or reiecting any man
to the promotions & degrees of
thuniuersity. For ẏ which should
take his authoritie frō thē shold
be a great preiudice to al thother
multitude, which (for thopinion
that

ȳ it had of their doctrine, iudge-
ment, allowance, & knowledge)
did thinke nothinge but well of
them. For it would come to passe,
that if they would bestow their
promocions vpō none but meete
persons, & let the vnmeete go as
they come, both the cōmō welth
should receiue much commodity
& profite by them, & besides that
they should highlye please God.
But if they persisted to be neg-
ligēt in doing therof, they shold
greuouslye endomage the coin-
mon weal, and worthely worke
theyr owne shame and reproch:
ouer and besides that they shold
greatlye offende the maiestye of
God, whose commaundemente
not to beare false witnesse, they
should in so doynge breake and
violate.

In the meane while that he
was

was speaking these and many other things before his audiēce, many of thuniuersitye to set out and defend Bucer withal, beset the walles of the Churche and Churchporche on both sydes w̄ verses, some in Latin, some in Greeke, & some in Englyshe, in the whiche they made a manyfest declaration how they were minded both towarde Bucer & Phagius. Finally when his sermon was ended they made cōmon supplication and praiers. After thankes rendered to god for many other thinges, but inespecially for restoring of the true and sincere religion euery man departed his waye.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